THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Forward.

Speak unto the children of Israel that they go forward.
Exodus xiv. 15.

FORWARD!—with zeal and faith—
Unshaken—undismayed!
For darkly round retreating steps
Disaster is arrayed.
Arm thee with strength and soberness,
Stout heart and patient mind;
Before thee, rest and triumph wait,
Shame and defeat behind!

Forward!—the glorious arm
That smote the sounding sea,
And laid his people's journey there
Is still outstretched o'er thee.
To guide thee to the promised rest,
To guard, console, inspire—
His presence still informs the cloud,
And rolls the pillar'd fire.

Forward!—thy journey lies
Through darkness, strife, and sin;
And girded watchfulness alone
The distant goal shall win.
Trials and dangers throng the road,
Temptations seek thy fall;
But GOD can give a dauntless soul,
And victory in all.

Forward!—thou art not left
In solitude and fear—
A light from heaven streams o'er thy way,
Steady, serene, and clear;
The noble army of the just
That self-same way hath trod,
And faithful brethren, at thy side,
Wrestle for thee with GOD.

Forward!—thou hast a gift
Of confidence and might—
Which earth and hell can never wrest
Against thee in the fight.
The rock—the shield—the weapon keen—
The spirit and the power—
The banner of the cross—are thine
In battle's fiercest hour.

Forward!—a mighty cloud
Of witnesses surround!
The Church triumphant—angel hosts—
Saints—prophets—martyrs crowned.
The Church on earth yet militant—
The tempter and the foe—
Before are joy and victory,
Behind dismay and wo!

Forward!—a warning note
Is singing on thine ear;
Th' archangel's voice—the trump of GOD—
Thou can'st not choose but hear!
Strong as the blast o'er Sinai poured,
'Mid darkness, clouds, and flame:—
And GOD comes forth to vindicate
His everlasting name.

Forward!—oh child of GOD!
Soldier of CHRIST, press on!
Onward!—oh struggling heir of heaven,
Until its gates are won.
Fail not, for GOD goes forth with thee;
Faint not, *His* strength is thine;
Forward!—unshaken—undismayed—
To rest and peace divine.

J. W. B.

THE CHURCHMAN.

From the Gambier Observer.

INFANT BAPTISM.

WE are glad to see in many parts, the evidence that the sacrament of infant baptism is regaining its long-lost ground in the practical interest of Christians. Low views of its binding authority, and meagre views of its spiritual value, and indefinite views of the relations sustained by baptized children to the body of the Church, and by the Church, in her ministry and care toward them, have long enough been permitted to put into the shade and cover with neglect, as if it were a mere empty ceremony, an ordinance which the Head of the Church has appointed to be second to none in the attentions of his ministry or the affections of his people. The best answer to all objections to infant baptism would be, a faithful compliance, on the part of the Church, with the spirit it implies and the duties it involves.

We have been much interested with an article in the last number of Woods' Literary and Theological Review, concerning two works on infant baptism—the one by an old divine of the former days of New England divinity—the other by a Congregational minister of the present day. The object of the reviewer is to revive the doctrines of the old Congregational divines as to infant baptism, more particularly in regard to the question, whether baptized children are not merely in "*a peculiar relation*" to the Church, which is the expression by which the modern writer avoids the question—but in the relation of *bona fide members of the Church*, which is the unequivocal declaration of the former divines.

The sentiments of the reviewer, as well as of many of his extracts from the works reviewed, are so in agreement with the doctrines of our Church on this subject, and appropriate to the condition of our parishes, that it is doing a good work to insert a portion of them in the Observer.

After saying that infant baptism, instead of being "*sectarian* baptism," is the common property and duty of the Christian Church, and that "there is nothing in regard to which there has always been a more perfect and universal agreement among Christians," he proceeds:—

Under the Mosaic dispensation—which was the kingdom of heaven in its first stage of development—the consecration of children to GOD by a public and solemn religious rite, was expressly required and universally practised. The divine covenant embraced children as well as parents in its merciful provisions, and laid upon them obligations which they were to acknowledge and discharge as soon as they attained to years of discretion. Here we see an affecting manifestation of GOD's love to the children of his people, and of his desire, that from the commencement of their existence, they should enjoy the best means of instruction and salvation. This arrangement is analagous to those provisions of human governments by which children are interested in the civil privileges of their parents, and are recognised as members of the community. Every child has rights, which, in the language of Puffendorf, date their validity from the very beginning of their being, and other persons already arrived at the full use of reason, are engaged to such and such performances toward them as may turn to their benefit, even whilst they are incapable of apprehending the favor. Children, too, are subjected to responsibilities without their knowledge and consent. Covenants made with parents include their heirs. Estates descend charged with various duties which children neglect at their peril. Without such an arrangement, society could never attain its great end and object. And the principle upon which children claim civil privileges, and stand responsible to the community for certain duties, is obviously necessary to the strength and perpetuity of the Church. Hence when GOD founded his kingdom upon earth, he ordained that the infant children of adult members should receive the seal of the covenant, as an evidence that they were entitled to its privileges, and bound to perform the duties enjoined in it; and from the time of Abraham to the commencement of the Gospel dispensation—a period of nineteen centuries—infants were recognised as parties to the covenant, and enjoyed its blessings. They belonged to the visible kingdom of GOD as really as our children belong to the government of the United States. They were legal heirs of the promises made to the fathers, and were bound to discharge, with all fidelity, the duties which resulted from their privileges, as soon as they were able. Nothing could deprive them of their birthright but their own voluntary renunciation of their allegiance to GOD, abandonment of the covenant. They were then publicly cut off, and cast away as unworthy to be numbered among GOD's people.

When the Saviour established the Christian Church, he did not overlook the principles upon which the children of believers had been publicly dedicated to GOD for nearly two thousand years. He came not to destroy the Church which GOD organized in the family of Abraham, any more than to abolish the law which had been given upon Sinai, but to purify it, and to graft in believers among the branches which unbelief had not cut off. And in executing his purpose he paid especial regard to children. He recognised their peculiar relation to GOD, and commanded them to be brought to him to receive his blessing, as already, by a divine arrangement, interested in the covenant of grace. "Of such," said he, "is the kingdom of heaven." But CHRIST did not baptize these children; true, but he did what was of far greater importance than the mere application of water. He took them in his arms, and blessed them as his disciples, and testified that they stood in the same relation to GOD and his kingdom as children under the Mosaic dispensation,—a relation which, as it required a Jewish parent to circumcise his children, certainly obliged the believer to procure for *his* children the seal of the covenant, whatever that might be. In taking them in his arms, and publicly recognising them as subjects of his kingdom, he certainly authorized the application of whatever sign or seal might be appointed to distinguish the members of the Church from the world.

Now, upon supposition that baptism is the seal of GOD's covenant under the Gospel—a supposition that we are authorized to make—the reason assigned by the Saviour why those children should be brought to him, namely, that "of such is the kingdom of heaven," is a sufficient reason why the children of church members, in all ages, and every where, should be dedicated to GOD in baptism. What was the position of those children? Their parents were members of the Jewish Church, they received CHRIST as the Messiah, as is evident from the fact that they brought their children to him; they were not therefore to be cut off, and their offspring were not to be deprived of any privilege or blessing which they then enjoyed. Of such, that is, of *children* of *church members*, is the kingdom of heaven. But the children of church members must, according to a law which CHRIST did not abrogate, receive the ordinance which separated church members from the world, and distinguished them as a peculiar people. Who should be baptized if such children should not? The only ground upon which the *seal* of the covenant can be placed upon any one, is satisfactory evidence that the candidate is within the *provisions* of the covenant. What evidence now, can an adult believer, who was born without the pale of the Church, or who has grown up without baptism, offer in relation to this point, more satisfactory than that involved in the relation which children, by divine appointment, sustain to the covenant? In one case we have a profession of faith and repentance, which may be false; in the other, the testimony of the Head of the Church, that of such is the kingdom of GOD. Who ever offered better evidence of his fitness for baptism than such a certificate? Others may regard this matter in a different light: but for ourselves, we confess that we dare not forbid water, that these children of believers, who come with such a recommendation, should not be baptized. We regard the minister as having no right to withhold the *sign* from those who are declared by CHRIST to possess the thing signified. We can deny baptism only for the same reason which would have justified a Jewish priest in refusing to circumcise.

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That the apostles, acting with a full knowledge of their Master's views and wishes, baptized the children of believers, is, we think, beyond a reasonable doubt. The instances of household baptism, of which we have accounts in the New Testament, are too numerous and too plain to be rendered consistent with a denial of our doctrine. And their example in this respect was followed by the whole Church for more than fifteen centuries, without an objection having been made against the practice, except such as were grounded upon some violent perversion of Scripture or common sense. We say, without any fear of contradiction, that the CHURCH has ALWAYS practised infant baptism. It was not instituted by councils, but was enjoined from the beginning. It is from heaven, and not of men, and as much belongs to the constitution of the Church, as public worship, or the religious education of children. The doctrine that none but unbelieving adults are proper subjects for baptism is a recent error, and the badge of a new sect, which though now large and respectable, is but a small fraction of the Church.

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It seems to us, with regard to a practice which evidently grows out of the grand principle upon which GOD originally founded his Church,—which is obviously essential to the unity and perpetuity of his kingdom upon earth,—which is perfectly fitted to bind parents and children with new ties to the cause of CHRIST,—which is adapted to secure the early conversion of the children of the Church,—which is confessedly congenial with the deepest and the purest feelings of the renewed heart,—which is inconsistent with no principle upon which the important concerns of human society are conducted,—which has been practised in all ages, and by the great body of believers in all nations,—the proper and only question is, has GOD any where in his word forbidden it? If he has not, we are authorized to adopt it. There is a divine warrant in the nature and tendency of the ordinance. The time has been when even good men opposed the vaccination of children, on the ground that it was nowhere required in the word of GOD—a striking illustration of that over scrupulousness which demands a "thus saith the LORD" for a practice which the spirit of his whole administration justifies. We do not feel much respect for the objection, even if it could be sustained, that CHRIST did not in so many words command us to baptize our children. It is grounded upon an assumption which would deprive the Church of many of her most precious and necessary privileges: the assumption, namely, that we are authorized to do nothing which is not expressly required in the New Testament. It is well for the opponents of infant baptism that their general practice is inconsistent with their theory in respect to this matter, and that they feel authorized to do many things for which they would in vain attempt to produce the express warrant of CHRIST. They remember the sabbath-day to keep it holy. They practise family prayer. They admit female believers to participate in that ordinance which the Saviour administered only to his male disciples. They perform public worship on the first day of the week. But who hath required these things at their hands? Where do they find it so written in the New Testament? In defending these practices against all opposers, they must adopt the mode of reasoning used in the work before us, and show from internal evidence a divine warrant. And plainly this would be the proper course. Why do we need an express command to bear us out in doing that which the whole spirit and design of the Gospel renders necessary? If we find that infant baptism is adapted to secure the early sanctification of children, the perpetuity of the Church, the comfort of parents, and the conversion of the world—let no one forbid water, merely because it is no where written down in the New Testament, "Baptize your children." There is a command, written by the Spirit of GOD upon the pure heart, which is as plain and binding as if it were engraven on stone, or stereotyped in the Bible. We do not, as has been said, institute a *new ordinance;* we only ascertain from the constitution and obvious design of the Church, who are the proper subjects of an ordinance which GOD himself has given us. We might, with as much justice, charge our opponents with instituting a new ordinance when they admit females to the Lord's supper.

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"Suppose," says Mr. Adams, "that instead of bringing the child to the altar, the parents had appeared there to receive the child from GOD, and it had been placed in their hands by ministering spirits, who had brought it from the presence of GOD, and this voice should be heard in the temple: Take this child, and bring it up for me! With what feelings would you retire from such a service? How would you, ever after, look upon the child? Your vows of consecration, and the expectation of GOD, make the case the same as though the child had been in this way received from heaven." p. 47.

A person under such circumstances would understand that passage which now seems so unintelligible to many, "Of such is the kingdom of heaven:" and he would beware how he deprived the child of any right, or privilege, or blessing, which its heavenly Parent had secured to it. He would feel constrained to tell his infant pupil, as soon as he was old enough to understand whose child he was, for what purpose he had been placed in his present situation; what provision had been made for his maintenance and education; what the heavenly seal upon his brow signified; to what object he must devote his life; what rights and privileges he inherited, and what responsibilities rested upon him. And the guardian would teach these things diligently, sitting in the house and walking by the way, lying down and rising up. He would bind them for a sign upon his hand, and write them upon the posts of his house. All this the Christian parent promises to do when he stands by the altar, and sees the water of separation—the sign and seal of GOD's right and interest in his child—applied in the name of the holy Trinity; and he is far more likely to do this than those who reject the ordinance.

And can it be questioned whether such feelings, and such a course of faithful instruction, on the part of the parent, would, in the great majority of cases, result in the early sanctification of the child? That children may be subjects of very early conversion, and that the means which GOD has provided are sufficient to sanctify all the offspring of the Church, cannot be doubted. GOD seems to have intended that every branch of the good olive tree should retain its position, and be made partaker of its root and fatness. Of this there are many striking illustrations in the frequent and early conversion of baptized children.

John was sanctified from the womb. Timothy became a Christian in very early youth; and so, we doubt not, are thousands of children whose brief existence on earth prevented the manifestation of the fact to the world—converted and sanctified. And if, as Mr. Adams says, and as we most assuredly believe, there is a "common and secret favor borne to all the infant race, which secures eternal life to them, *if they die*," what prevents the early sanctification of the children of the Church—the heirs of the covenant and the promises—*if they live?* If all the means of conversion which "the love of Heaven" has placed in the hands of the Church; if the faith of the parent grasped, as it should, the promises of GOD; if holy love brought the infant to the altar, and afterward baptized the young soul afresh, with prayer and holy influence; why might not the whole infant seed of the Church grow up like John and Timothy? What hinders the light of the SPIRIT from playing in upon all the opening buds of the Church, and drying up the mildew which sin has breathed upon this young paradise? Alas! does not the Church itself roll in like a dark body and eclipse the sun? Does not the shadow of cold, formal, unfaithful parents fall upon them, and chill into early death those feelings which, amidst surrounding depravity, were ready to open in purity and gladness? If GOD bears toward them a secret, and, we would add, *peculiar* favor; if they wear, according to his appointment, the seal of his gracious covenant; he surely does not withhold from them his converting Spirit, except upon grounds involved in the covenant, and clearly exhibited to all to whom the care of those immortal minds is intrusted. The light does not play in upon one flower more strongly than upon another by mere accident, nor is it withheld from caprice. What a view is here presented of parental responsibility! GOD makes the parent not only the source of life to the child, but the medium through which he ordinarily communicates the light of the true life: so that if the child is not converted in its earliest years, the reason is most frequently to be found in the author of its existence. If the flower is blasted, the curse descends in the influence of the Church and the parents. What, then, must be the guilt of those who neglect or despise those means, by which the infant mind may be brought into union with CHRIST and sanctified from sin; who abandon a rite fitted to promote their own growth in holiness, and the salvation of their offspring, upon the most frivolous grounds, and needlessly hazard every thing dear to themselves and their families. We will dwell no longer upon this topic. We only say, in one word, if it can be shown from facts or reasonings, that the practice of infant baptism has any tendency to secure the faithful performance of parental duty, and the well being of those helpless infants who are placed in our arms for sustenance and instruction, we are solemnly bound to *adopt* it, though no express command to this effect could be shown in the Bible.

But there *is* a command. When GOD organized the Church, he gave the law of circumcision to Abraham, and required this seal of the covenant to be placed upon his children, and upon the children of his posterity to all generations, thus separating them from the world, and setting them apart for his service. That law is still in force. That seal, in a different form, is continued in the Christian Church, as the seal of the righteousness of faith. We are as much bound to practise infant baptism as Abraham was to practise circumcision: and we sin against GOD by neglecting this divine ordinance. He accounts it robbery to withhold from him the "tithes and offerings"—the increase of our substance—which he has required for the service of the sanctuary; but what is the withholding of tithes and offerings compared with the robbery which we commit when we take our sons and our daughters, which we have borne unto GOD, which he commands us to bring to his altar, and consecrate to his service—and sacrifice them to the world? Will GOD hold us guiltless if we thus trifle with his commands?

In thus violating a fundamental principle of GOD's spiritual kingdom, we not only rob GOD of his glory, but our children of their birthright, and make them more than orphans. Our hope that GOD will remember our offspring to do them good is grounded upon his gracious covenant. What was the consequence of disobedience to the law of circumcision? The uncircumcised child was treated as a covenant-breaker. He was cut off from the people of GOD. He became an alien from the commonwealth of Israel, and GOD visited the iniquity of that parent upon the child, by withholding from him the peculiar blessings of the covenant. Just so the Christian parent who neglects to procure baptism for his children, separates them from GOD and his people. He forces them into the dangerous position of covenant-breakers. He casts them forth among the unclean, and renders it inconsistent for GOD to pour his blessings upon them, as he has promised to do upon those who wear the seal of his covenant. He leaves them without the sign, which, amidst descending wrath, may distinguish them from those against whom the destroying angel has received his dreadful commission. And what is the consequence? With few exceptions, they grow up in sin, and whilst multitudes are coming from the East, and the West, and the North, and the South, and sitting down with Abraham, Isaac, and Jacob, in the kingdom of GOD, these children of the kingdom are thrust out. Can we wonder at this? Is it not the natural result of the unaccountable conduct of parents in withholding from their children the rite of baptism? If we treat them like Heathen, they will become Heathen in feeling. If we close the channel through which GOD has promised to pour his blessing upon our offspring, they will perish? Can we thus leave our children to the secret, unrevealed, uncovenanted mercy of GOD, while a special promise is made to those who are baptized; can we thus separate immortal souls from the source of life, and subject them to such danger without sin? Will not their blood be found in our skirts; and will they not rise up in judgment against us?

But, further, the Christian who neglects this ordinance robs the Church of her increase. GOD evidently designed that his spiritual kingdom should be perpetuated in the world by propagation, and that every child born within its pale should not only wear the *seal*, but inherit the promises and blessings of the covenant. When GOD created the world, he caused the earth to bring forth the "fruit tree yielding fruit, *whose seed was in itself*," and ordained that it should perpetuate its kind by its own seminal power. So when he organized the Church, he placed within it the seed by which it might multiply and fill the earth. We do not mean that the Church is to consist of the wicked children of believers; nor that efforts should not be made to bring in the fulness of the Gentiles: our meaning is, that the branches of this tree are to be made holy like the root; and that, from age to age, the natural seed of the Church, by the instrumental agency of pastor, and Christians, and parents, are to be sanctified, and added to the spiritual and invisible kingdom of GOD: so that when the Church shall stand before its great Head, they may be able to say, "Here are we, and the children which thou hast given us." Now, those who neglect the ordinance in which children are dedicated to GOD, and interested in the blessings of his holy covenant, deprive the Church of her natural means of stability and growth: they destroy her issue, and blast her hopes in the bud; they wither up her strength, and render her childless. Can she continue and increase while this murderous work goes on? How soon will she become extinct, if all her children are cut off from the covenant? "It was never heard of in the world," says one, "from Abraham to this day, that a people did continue for any length of time to be religious, when either all, or the greater part of them, remained uncircumcised or unbaptized." Will not the Church mourn like Rachel, and refuse to be comforted, when she sees her children, her joy and her crown, torn from her bosom, and cast out, like the children of the bond woman, into the wilderness to die?

[*To be continued.*]

SYNAGOGUES.

IT is generally supposed that the Jewish synagogues originated during the captivity, and were continued after their return.

COMMUNICATIONS.

For the Churchman.

ARCHBISHOP LAUD.

GENERAL REVIEW.

THE last paper upon Archbishop Laud concluded with an epitome of the history and powers of the Star Chamber and High Commission Courts, derived from different notices in Hume. The subject is continued, to regard several judgments of the former court condemned as unwarrantably severe by Puritan historians. William Prynne, a leader of the sectaries, and a violent and fanatical writer, published, in 1633, a quarto volume, with the following title:—"HISTRIO-MASTIX; the Player's Scourge, or the Actor's Tragedy, in two parts; wherein it is largely evidenced, by divers arguments, that Popular Stage-plays are Sinfull, Heathenish, Lewde, Ungodly Spectacles."* In which he denounces theatres as "Satan's chapels," and play-goers as "little better than incarnate devils;" declares the celebration of the Nativity by the Church of England "the devil's Christmas;" and employs "a great number of pages to persuade men to affect the name of *Puritan*, as if CHRIST had been a Puritan."† This violent attack upon the court attracted more notice than his coarse declamations against the Established Church had ever received, especially as the book contained passages grossly insulting to the royal family. He was indicted in the Star Chamber as a libeller, lost by his petulance and obstinacy the clemency which had been shown in the more flagrant cases of Barnard and Leighton, and was severely punished.

The following extracts from Laud's Diary exhibit a picture by no means favorable to the suffering saint:

"Junii 11, 1634. Mr. Prynne sent me a very libellous letter about his censure in the Star Chamber for his Histrio-Mastix, and what I said at that censure, in which he hath many ways mistaken me, and spoken untruth of me.

"Junii 16. I showed this letter to the king, and, by his command, sent it to Mr. Atturney Noye.

"Junii 17. Mr. Atturney sent for Mr. Prynne to his chamber, showed him the letter, and asked him whether it were his hand. Mr. Prynne said he could not tell, unless he might read it. The letter being given into his hand, he tore it into small pieces, threw it out at the window, and said, that should never rise in judgment against him. Fearing, it seems, an *ore tenus* for this.

"Junii 18. Mr. Atturney brought him for this into the Star Chamber, where all this appeared with shame enough to Mr. Prynne. I there forgave him."

In 1637, Burton, a clergyman, and Bastwick, a physician, were indicted in the same court, "for seditious and schismatical libels, and condemned to the same punishment that had been inflicted on Prynne. Prynne himself was tried for a new offence; and, together with another fine of £5000, was condemned to lose what remained of his ears. Beside that these writers had attacked with great severity, and with an intemperate zeal, the ceremonies, rites, and government of the Church, the very answers that they gave into the court were so full of contumacy and invectives against the prelates, that no lawyer could be prevailed on to sign them."‡

For *his part, as a member* of the Star Chamber and High Commission Courts, Archbishop Laud has been condemned by almost every popular historian as a cruel and vindictive tyrant. In the epithet, "Arch-wolf of Canterbury," cautiously affixed to Paul's Cross by Puritanism in the dark, is comprehended all the character which Puritanism in triumph had magnanimity enough to decree, and all that the Reformed Puritanism of two centuries has candor enough to acknowledge. Yet, with deference to the satisfaction of the world, with respect to established opinions, it is yet undecided that Archbishop Laud was guilty of cruelty, or unwarranted rigor. And to all concerned to know, we offer the information, that while Hume occupies our right hand, Lord Advocate Jeffrey is on our left; and that when we call the prelate "sincere and pious" with the former, we are not ignorant that he deserves "our unmitigated aversion" with the latter.

By the authorities given in the last paper, I understand it to be evident, that these tribunals were legitimate courts of England, and competent to the exercise of whatever powers they assumed. The privy-council and judges, in whom their dominion was invested, performed, in the discharge of their commission, but a duty to their country and its laws. They could not abolish these institutions, and while their existence continued, they were ex officiis judges. The practice of criminal jurisprudence in England, at this period, shows the existence of principles and usages which rendered all legal proceedings irregular and arbitrary.§ The Star Chamber and High Commission were but parts of a system; and, perhaps, in a body of men, too elevated in rank to feel the little jealousies, and to be influenced by the petty interests of ordinary magistrates, a fairer theatre was afforded the obscure sectary than in the courts of common judicature. In these he had to contend with all the formal hypotheses of law, to maintain himself by or in spite of interest and bribery; in the upper courts he stood before men who, as they were uncontrolled by statute, were responsible in honor, and understood to be chosen from the talent and character of the nation. It would be as absurd to condemn the Archbishop for attending, as he was bound by his office, at these tribunals, and for agreeing to such penalties as the law and usages of the age provided, as, in the event of an abolition of the second estate of England by the radical fanatics, to behead every peer of the realm who had ever taken his seat or given his vote in the House of Lords. It was competent for Parliament to abolish these courts; but a manifest injustice, an act of mere revenge, and in despicable disregard of law and right, to punish those who were required, by existing statutes, to constitute the courts, exempted, as they were, by the same statutes from responsibility and control.

Will it be said that the accused were innocent—the victims of superstitious priests whose dignity they had set at nought? Archbishop Laud forgave Prynne his libellous letter. I have found clemency preceding justice, and demanding only acknowledgment and submission; and when the offers have been flung back with abuse into the face of the court, I have not wondered that proven guilt received merited punishment.

Prynne was guilty of sedition, if ever any Puritan was seditious. With a coarseness and virulence which must deprive him of that character which he seems to have assumed, in the pompous display of armorial bearings, in a frontispiece to one of his works, he denied the authority, ridiculed the order, and insulted the priesthood of the Established Church. Nor did he stop here. No argument was spared, which could animate disaffection in the populace. A disaffection not to Church only,—to king, constitution, and established order. I refer to any of his voluminous writings, or to the extracts and references in English historians. The charges against Bastwick and Burton have been before rehearsed. They are considered by their party martyrs to truth.

Guilt, then, is manifest; and crimes are proven, which are punished by the laws of every country. Will it be said that their punishment was very severe? So was the whole criminal code of England. That it was too severe? Yes, it is the by-word of almost

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* Watt. Biblioth. Britt.

† Rushworth Coll. See Hume. Mr. Prynne's animadversions on the church music of our ancestors, whether dictated by his musical taste or his religious zeal, are worthy of a smile. He affirms it "not to be the noise of men, but a bleating of brute beasts; choristers bellow the tenor, as it were oxen; bark a counterpart, as it were a kennel of dogs; roar out a treble, as it were a sort of bulls; and grunt out a base, as it were a number of hogs."

‡ Rushworth and Hume.

§ Phillipps' State Trials, 1826.

every historian. But, methinks the nature of the penalty, and not its degree, has led to this opinion. We turn with disgust from the horrid narrative of maiming and branding; we forget that these were consistent with the usages and opinions of the age; and heartily subscribing the story of earless unfortunates, pass over the offence, in the barbarity of its punishment. Had *vigorous* measures been adopted, and the ringleaders of sedition removed, we should now say that Charles had done his duty in preserving the establishments of his kingdom. That master-stroke of policy, by which the sovereign was compelled to sign the death-warrants of his ministers and ablest subjects, could not have been effected; there could have been no triumph of revolutions, to decree the justice and excellence of a cause which grew strong only in the perpetration of deeds of the foulest injustice, and turpitude; no protectorate, to unsettle the religious faith, and the political soundness of England.

It is impossible to believe that Charles, under the protection of a father, so distinguished among sovereigns for moral excellence and virtue, would have been the unprincipled and wayward Charles II.; or that James, nurtured in the piety and order of the Established Church, would ever have made necessary a precedent so dangerous as the Revolution of 1688. The inglorious dominion of the House of Hanover might have had no record in British history; and under monarchs whose fathers had quenched the first outbreaks of radicalism, perhaps its second triumph, now threatening England, might never have drawn near.

It must be admitted, that the acts of Charles the First regarded unconstitutional, were all consistent with the views of royal prerogative, maintained by himself and a great part of the piety, learning, and talent of the kingdom; while the Puritan party gained their power by illegal and unwarrantable proceedings, and preserved it only by a dictatorship.

"Declamatorem, Quinti, me forte vocabis
Quod justum rectumque [epicuri] a mente recidam.
Illum nec patiar titulo virtutis abuti;
Atque hilarem Sectam proborum aspergine tanta
Commaculem.—Anti-Luc.

But whether general satisfaction is affected, or not, by the authorities of these essays, the writer possesses enough of that useful property himself, to employ again, with sincerity and content, the language of the eloquent cardinal, eloquio victi, re vincimus ipsa. We are on the right side, however we maintain it.

Philarchæus.

December 31, 1836.

For the Churchman.

Mr. Editor,—Your worthy "Finis" is much tickled because a thing is "half right;" and to please him again on the same score, I will just say that episcopacy is *all* right, and the doctrine of the invalidity of lay baptism is *half* right: that ought to satisfy him. That the doctrine of its mere validity is Popish, he knows as well as I, is *not* right in any degree. It will bear "the test of Scripture."

He declines giving evidence of a change in the "*public* mind," in his favor; yet he says he will be judged of by "facts." Who is to furnish the facts if he does not? Nay, he makes me the "judge," while he gives me no evidence; a good way to put a court to sleep, but hard measure if a judgment must be rendered. I, for one, have *no* facts authorizing the opinion that the "*public* mind" is more with him than it was twenty or thirty years ago, or indeed that it is with him at all.

He asks me, whether I include Scripture and the apostolical fathers in the "early period" to which I refer. My reference was to "as early a period as furnishes any evidence on the subject,"—and that merely as an evidence of the "*public* mind" concerning it, not of the merits of the case. I ask him, in return, Is not *all* the recorded evidence of the "*public* mind" in the several churches in favor of the validity of lay baptism when performed? And to specify one point of the evidence, I refer him to the volume of General Convention Journals, pp. 312, 314, 304, where he will find—1. A canon recognising baptisms, not by ministers of our Church, and the right of persons thus baptized to come to confirmation and the communion—2. An opinion of the House of Bishops, "That any person duly baptized in any religious society extraneous to this communion,' may, without any further religious act, join himself to any of its congregations, and be entered on the minister's list—and, 3. An approval of that opinion by the House of Deputies.

Initium.

For the Churchman.

THE POSITION OF THE EPISCOPAL CHURCH.
NO. II.

Yes, Sir, it is interesting and momentous: interesting in the fact and in the manner of its accomplishment by divine Providence; and momentous in its relations and prospects. No. I. is a mere sketch of the retrospect of the Episcopal Church of this country—a dash or two of the pencil—so to speak. Its grand features stand out are obvious. It was in affliction—depressed; it has been redeemed, and is elevated.

The present position of the American Episcopal Church is peculiarly advantageous, if it be discreetly maintained, and if her interests are carefully guarded and zealously carried forward. It is advantageous: 1. As having surmounted great difficulties, and triumphed. Victory inspires confidence, and commands respect. If it has been fairly won in a good cause, so that self-respect and public respect travel hand in hand, and with equal pace; if the platform of action has not only been based on sound principles, but seen to be so, the advantage is manifold. The advance of Episcopal interests, we believe, has been the triumph of principle.

2. The position of the American Episcopal Church is advantageous in its *relations*, past, present, and prospective—peculiarly, highly, powerfully so. Its relations past are those of struggle with, and triumph over, difficulties. It is well known what prejudices the Episcopal Church has had to contend with in this country. They are in a great measure subdued—not entirely, but enough to give warrant of ultimate and complete success in this particular. Those influences which have secured this advantage are deeply imbedded in and incorporated with the radical elements of society. It is a leaven so well diffused, that it cannot but continue to operate. The impression made and the yielding manifested have been extensively converted into a favorable agency. In the moral world all affections are productive: "He that is not against me is for me." An enemy subdued by moral means is a friend secured. This advantage gained by the Episcopal Church in the subduing of prejudice is not simply negative in producing less opposition; but it is positive in the acquisition of a wide-spread, increasing, and powerful support. When this relation of challenge on the one hand meets with open abeyance on the other, it is transformed into fellowship, and the relation is merged in conjunction. There is, perhaps, no other denomination of Christians in this country that possesses an equal advantage in this respect, because no other has had to contend with similar difficulties. The Wesleyans have had their obstacles, but they are not of the same class; and if it were pertinent here, I could show why the same reasoning does not so well apply to both cases.

But the present and prospective relations of the American Episcopal Church are eminently advantageous, in consideration of the very defective systems of ecclesiastical constitution and order in use by other denominations, in the midst of which she is planted, as proved by experiment; and of the constantly shifting and calamitous measures of religious operation to which some of the most important of them have been subjected. The uniformity and stability of the Episcopal Church, the decent order of her modes of worship, and the solemnity of her ritual, are now high and commanding recommendations to that public, which, for a few years past, and throughout the length and breadth of this land, has been convulsed to agony by fanatical measures of moral and religious reform, and which sighs for relief. The sober part of the public will have relief; and those who are becoming sober, want a refuge. The morbid excitements of our time and country will have their reaction, and leave thousands of minds painfully disgusted with the scenes through which they have passed. They want a place of rest—a religious home, where they can be exempted in future from these annoyances. The public have too much discernment not to see that the Episcopal Church is the very and the only refuge for such a time, and for such a state of society. I verily believe, Sir, if we could throw out into this field, already white for harvest, one thousand additional laborers, in the course of the year 1837, well qualified in learning and zeal, and thoroughly grounded on the distinctive principles of our Church, they would find abundant materials for new congregations prepared at their hands.

There is now every appearance, if the Episcopal Church is not unfaithful to herself, of a rapidly increasing acquisition to her communion. Prejudice has died, and is fast dying away; the superior advantages of her ritual are getting to be appreciated, and it is fast coming into favor, not only by its merits, but by the help of peculiar circumstances in our general state of society; and as a natural consequence of such a state of things, the claims of episcopacy, as an apostolic institution, incumbent on the Church of Christ to maintain, are every day coming more into light, and acquiring new adherents and advocates.

These advantages and others akin are not only present, but are likely to be abiding; and consequently may be regarded as prospective. As Episcopalians, we believe that the distinctive principles of our Church are of divine appointment; that they are obligatory; that their claims must prevail; and consequently we may innocently and with propriety believe—nay, I think we are bound, in due respect to such high authority, to cherish the belief—that in such favorable circumstances as the state of our country now presents, these principles are likely to take deep root, grow up extensively, and under proper culture bear much and rich fruit. "The harvest truly is great."

Leighton.

For the Churchman.

SATURDAY EVENING.

After six days of labor, turmoil, and disquietude, in this busy and distracting world, how delightful is the return of a period of repose to the weary; an interval of ease to the distressed; of quiet and tranquillity to all, who, on the eve of the Sabbath, can rest from their toils, and, withdrawing their minds and thoughts from the concerns of the present life, may snatch these precious moments from "the black waste of murdered time," and seek, in the contemplation of heavenly things, that consolation which is the peculiar privilege of the Christian on the Lord's day, and of his peace and comfort in preparation for it on Saturday evening. There is in the pursuits and occupations of this world a necessary disposition of the mind, an accordance of the feelings with the object in view, which enhances its benefits, and renders its enjoyment complete: how much, then, does the improvement of spiritual blessings depend upon a corresponding state of feeling, a calm and serene frame, holy and devout affections, as a preparative to the services of the sanctuary. In what a state of contrition and self-abasement should our hearts be found, that our prayers may be humble and sincere—how should our souls glow with gratitude and love, that our praises may be ardent and devout—and how ought we to cultivate a teachable spirit, a desire to know the truth as it is in Jesus, in order that the preached word, with all its power and earnestness, may awaken our consciences, take our wills captive, and thus render the labors of God's ministers not wholly ineffectual. Although it is often acknowledged that spiritual benefits in the temple of God depend, in a great measure, upon a previous regulation of the thoughts and affections, it is to be feared, that this exercise is but little practised by many Christians; and that the last night in the week, on the very threshold of the Sabbath, is as much a season of worldly dissipation, as if its approach was neither wished nor expected. To some, however, whose happiness chiefly consists in serving the Lord, and honoring that holy day, which he exclusively calls *his own*, Saturday evening brings with it delightful reflections; sweet and joyous anticipations of the morrow—and to such it must ever be a profitable season for serious and devout meditation. Possessing that peace of soul which flows from such a spirit, which no temporal advantages can give, and the world can never take away, may we experience on each return of this sacred day, "that foretaste of a life, where in an endless Sabbath we shall rest from mortal strife."

J. D.

For the Churchman.

Mr. Editor,—Humble as I am, I am not quite so insignificant as to have asked "Finis" the question which he has answered. My question was, whether your article were not more satisfactory for recognising the doctrine of lay baptism: that is, whether it did not thus more effectually repel the charge of "Exclusiveness," and the odium which this charge is made to bring on us? Of course, the question to have even a little sense, (and that's all I pretend to,) must have been understoood to refer to the public mind generally. But, instead of meeting it on this point, "Finis" very composedly replies, that the article would not have been more satisfactory *to himself!* and thus thinks to put a speedy *end* to me and my question. This, however, I did not need to be told: the very fact of his rejecting lay baptism made it evident. But I did wish to know whether, the validity of lay baptism being supposed, the friends of the Church may not in consequence represent her to others in a more attractive light? This is the question which, if I am noticed at all, I wish answered. And again, I say, I do not consider the attractiveness of the doctrine as an evidence of its truth, but only as an enhancement of its value, in case it is true. Be the truth what it may, I will stand by it, however repulsive to others: for being, as I am, just *nobody*, and consequently not to be injured by any crash of the elements, I may say without fear, *Fiat justitia, ruat cœlum!* But if it be true, as I have been told, either that the *essence* of the sacrament may remain, however vitiated by the defect of authority in the administrator, or that there exists scriptural precedent for lay circumcision, and by analogy for lay baptism, or if lay baptism, like infant baptism, episcopacy, the Lord's day, &c., &c., is sustained by Scripture *interpreted by the light of primitive and catholic usage*, (the good old rule, *quod ubique*, &c.,) if, by these or other arguments, non-episcopal baptism is shown to be valid, then it appears to my small capacity, that the comfortableness of the doctrine—though it be nothing in logic—serves, like myself, to give a tenfold value to every numeral [argument] that is placed before it. Why, Mr. Editor, I have heard say, that in the primitive Church the bishops never rebaptized schismatics and heretics; that the Roman Catholic Church does not rebaptize them, nor the Greek Church, nor any church in the world. Nay, I have got a book, which belonged to my great-grandfather, that tells about a great Convocation in England, in which some uppish members of the Lower House tried to have a vote passed denying the validity of non-episcopal baptism; but the bishops in the Upper House told them they ought to know better, and sent them word that the vote which they proposed was "not much different from Donatism and Anabaptism;" which I rather guess must be pretty bad things, for it made the gentlemen in the Lower House feel more uppish than ever. But it's a fact, Mr. Editor, and I'll send you the bishops' message if you want it. It seems to my insignificance, that this notion about the exclusive validity of Episcopal baptism is *a kind o' new-lightish:* for nobody, as I know of, ever heard on't before the Restoration. Though, to be sure, I don't know much about such things, and all I mean to say is, that if what Initium says is true, I had rather stick to the *beginning*, and make an *end* of "Finis;" for if all our Church thought as "Finis" does, why then they would say more than the Church of England, more than the Catholic and primitive Church ever said, and more than the Scriptures ever said as interpreted by the Catholic Church; and then the next thing will be, folks will say that we are the "little horn that magnified himself, and spake great things!" I suppose "Finis" will say all this is nothing; and so I say too: but I am determined he shan't put an *end* to me in this way; for, though I am nothing *before* "Finis," yet I may be worth a great deal *after* "Initium;" which you know, Mr. Editor, is just the nature of your little humble servant,

Cipher.

RIDICULE.

When men employ ridicule, it is frequently because their consciences are touched. When our Lord declared that men cannot serve God and mammon, "the Pharisees, who were *covetous*, heard all these things, and *derided* him."

THE CHURCHMAN.

SATURDAY, FEBRUARY 4, 1837.

TERMS,
Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

NOTICE.

The Southern district of the United States are hereby informed that Mr. A. E. Miller, of Charleston, South Carolina, is duly appointed Agent of "The Churchman," to whom all subscriptions from the above section may be addressed.

January 26, 1837.

To the Editor of the Churchman.

Rev. and dear Sir,—I have received from our highly-esteemed and much-beloved Bishop the following reply to the letter of the clergy of the Protestant Episcopal Church of this city, transmitted to him on the 23d instant. Permit me, through your columns, to bring it to the notice of those to whom it is addressed, and oblige

Your friend and brother,
Thomas Lyell.

Before inserting the reply to which Dr. Lyell refers, we will present to our readers the letter to the Bishop which occasioned it. It is as follows:—

To the Right Rev. Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New York.

Right Rev. and dear Sir,—The undersigned, rectors of churches, and parochial clergy, under your jurisdiction in the city of New York, beg leave to offer you their congratulations on the arrangements which have been made for relieving you from all connexion with parochial duty, and enabling you to give your attention exclusively to the important functions of the high office which, in the providence of God, you have been called to fill. It is, as a matter of course, their duty, as it will, at all times, be their pleasure, to comply with your official intimations of a desire or intention to perform any services of an episcopal character within their respective parishes; but the object of the present communication is, further to express to you the great pleasure it will afford them to have the favor of your public ministrations of the word in their pulpits on the ordinary appointments of public worship. While, therefore, they would ask nothing of you, Right Rev. Sir, that may be onerous to yourself, or irreconcilable with your immediate duties, they beg to assure you, that whenever it may comport with your official and personal convenience, they will be most happy to receive the benefit of your valued and pious instructions in their several churches; and in communicating very respectfully their present request to that effect, they trust they express equally the wishes of the people of their respective charges.

With sincere prayers to the great Head of the Church, that He may long continue your useful labors in the important station you occupy, we remain, very affectionately,

Your assured friends, and faithful clergy,

Thomas Lyell,	James Milnor,
Francis L. Hawks,	Manton Eastburn,
Charles V. Kelly,	Lot Jones,
John Murray Forbes,	E. B. Kellogg,
Hugh Smith,	Thomas House Taylor,
W. A. Clark,	W. W. Niles,
Thomas Breintnall,	L. P. Bayard,
F. H. Cuming,	Henry Anthon,
William Berrian,	Edward Y. Higbee,
William Richmond,	J. C. Richmond,
A. Verren,	J. F. Schroeder,
William Jackson,	James W. Cooke,
William I. Kip,	Alexander Frazer,
Reuben I. Germain,	Abram B. Hart.

The undersigned clergy, holding no parochial charge, and, therefore, unable to testify in the same manner as the above our sense of your superintending care, do yet most cordially unite in the sentiments that have dictated their letter, and in every expression it contains of confidence and affection.

John McVickar,	William Hammell,
Bird Wilson, (of Pennsylvania, residing in New York.)	S. Seabury,
	C. Colton,
W. R. Whittingham,	J. L. Blake, (of Massachusetts, residing in New York,)
Benjamin Dorr,	
John A. Vaughan,	William Morris,
C. W. Hackley,	Edward C. Bull, (of Massachusetts, residing in New York.)
John W. Brown,	
Edmund Embury,	
James D. Carder,	

The following is the Bishop's reply:—

To the Rev. Thomas Lyell, D. D., the Rev. John McVickar, D. D., and others, clergymen of the Protestant Episcopal Church in the city of New York.

Rev. and dear Brethren,—Any ordinary terms in which I could express my gratification at your very kind and fraternal letter, this day received, would be unequal to the emotions which it has excited. It is one of the most delightful of those evidences of the affectionate regard and confidence of the clergy of the Diocese, which so often cheer and elevate my heart, sustain and encourage me in the anxious cares and heavy labors of my office, and make me wish that the object of so much respect and kindness was more worthy of them. They encourage me to hope, however, that while that kindness is ever ready to overlook imperfections, and appreciate well-meant efforts, the faith and piety with which it is combined will not be wanting in prayers in my behalf to the only Source of will and ability for the discharge of duty.

Solemnly impressed with a sense of the *peculiar* obligation which, it appears from holy Scripture and ancient authors, and from the tenor of our form of consecration, rests on Christian *bishops* to be diligent and faithful in *preaching the Gospel*, I should, under any circumstances, have deemed it my duty, among "the people committed to" my "charge," [*Office of consecration of bishops,*] that is, the diocese over which my divine Master, through his Church, has been pleased to place me, to continue, as long as physical and intellectual ability was graciously vouchsafed, "to spread abroad" the blessed "Gospel," and "preaching" God's "word, be earnest to reprove, beseech, and rebuke." In diligent attention to this part of episcopal duty, I should find my only comfortable assurance of acting in the spirit of one of the greatest and best of the holy men whom the Saviour vested in person with the chief ministry in his Church, when he penned the memorable words, "Necessity is laid upon me: yea, wo is unto me if I preach not the Gospel." 1 Cor. ix. 16.

Therefore, beloved brethren, I should, of course—more extensively, in my journeyings, and in the neighborhood of my home, when other duties required me there to tarry for awhile—be a constant preacher. But great as is the pleasure I always find—God be thanked for it!—in this sacred duty, it will be largely increased by the kind assurance with which I have been favored by my respected brethren, the parochial clergy and missionaries of this city, that its discharge will be gratifying to them, and, as they believe, to the good people among whom they minister. And greater still will be the pleasure and satisfaction hence arising, from the hope that it may not be without effect in ministering somewhat to the blessed influence of *their* faithful and devoted labors. To work together with them, as with their brethren of the Diocese, when my labors are more extensively diffused, will ever be my highest happiness; and I ask that their prayers may ascend with mine, that we may thus, in Christian love and concord, work together for the glory of our common Master, and for the edification and salvation of the flocks committed to our common charge.

Once more, dear brethren, I pray you all, both the parochial and non-parochial clergy, accept my sincere thanks for your kindness; and be assured, that when I bow my knee to the God and Father of our Lord Jesus Christ, among the subjects of my heart's warmest desires, and its most fervent prayers, will be, that his blessings—the blessings of his providence and grace—may be richly vouchsafed to you, your households, and your flocks.

With cordial sentiments of brotherly love and respect, I am, reverend and dear brethren, your affectionate friend and diocesan,

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, January 23, 1837.

General Theological Seminary.—We commend to the particular consideration of our readers the following statements and documents relating to the General Theological Seminary, and hope that the other periodicals of the Church will assist in giving them general circulation, to the end that there may be united action in securing the highly important object to which they have reference.

Extract from the Minutes of the Standing Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, at a meeting held at the Press Buildings, December 21, 1836.

"The following communication was presented and read, touching a provision for the endowment of certain professorships in the Seminary.

At a meeting of the corporation of Trinity Church, on the 12th of December, 1836:—

Upon the report and recommendation of the Standing Committee, on the application of the Standing Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, for aid in providing funds for the support of professors in the department of the Evidences of Revealed Religion and of Moral Science in its relations to Theology; and also in the department of Pastoral Theology and Pulpit Eloquence, the following resolution was adopted by the vestry:—

Resolved, That if the Professorship of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary shall, by donations or contributions, be endowed to the amount of twenty-five thousand dollars by the 1st day of January, 1838; then on such endowment this corporation will endow in the said Seminary the Professorship of the Evidences of Revealed Religion and of Moral Science, in its relations to Theology, and will for that purpose pay to the said Seminary, or secure by the bond of this corporation, bearing interest at the rate of six per cent. per annum, the like sum of twenty-five thousand dollars; such professorship to be designated by the name of the "Hobart Professorship:" and the right of nomination thereto, subject to the approbation of the trustees of the Seminary, to be vested in this vestry, under the limitations expressed in chapter 3d of the Statutes of the Seminary, as amended at a stated meeting of the trustees held on the 14th day of August, 1835.

(Signed) T. L. Ogden,
Clerk of the Vestry of Trinity Church.

Whereupon the following preamble and resolution were adopted:—

Whereas it appears by a communication laid before this Committee, that the corporation of Trinity Church in this city have resolved to endow to the amount of twenty-five thousand dollars, the Professorship of the Evidences of Christianity and of Moral Science in its relations to Theology: provided the Professorship of Pastoral Theology and Pulpit Eloquence shall be endowed to the same amount by the 1st day of January, 1838: and whereas, in the opinion of this Committee, there should be no delay in an endeavor to secure the performance of the said condition; and whereas the Rev. John W. James, appointed an agent by the trustees to collect funds for endowing the said Professorship of Pastoral Theology and Pulpit Eloquence, has departed this life: Therefore,

Resolved, That a committee of three be appointed, with power to appoint an agent or agents to supply his place, and prosecute the object of his appointment under the regulations, as to remuneration, established in the case of Mr. James, by the trustees.

Whereupon, on motion, Bishop B. T. Onderdonk was appointed as chairman, together with Dr. McVickar, and E. R. Jones, Esq., to be this Committee.

Attest, Henry Anthon, *Secretary.*"

At a subsequent meeting of the Standing Committee, the following report was made, and the included resolution adopted:—

"The sub-committee on the subject of an agent or agents for raising the proposed endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, report, that they have made application to the Right Rev. Bishop Brownell, now at New Orleans, to accept the agency in reference to the Western and South-western States; but have not yet heard from him.

"With regard to the Atlantic States, in which a large number of the Alumni of the Seminary are settled, the sub-committee propose the following resolution:—

"*Resolved*, That each alumnus of this Seminary, in other than the Western and South-western States, be, and he hereby is, appointed an agent for collecting funds toward the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence; and that each agent thus appointed be earnestly requested to consider it his particular province to raise a sum not less than two hundred and fifty dollars, exclusive of his expenses, which are to be deducted from his collections; and to report to the Treasurer by or before the annual meeting of the trustees in June next."

At the same meeting the following resolution was passed:—

"*Resolved*, That the Chairman of this Committee be requested to address each of the alumni on the subject of his appointment; and to adopt such other measures as he may think best, for calling the attention of the Church to the pecuniary needs of the Seminary."

The agents thus appointed for securing the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence are the following:—

In *Maine*.—The Rev. John W. French.

In *New Hampshire*.—The Rev. William H. Hoit.

In *Massachusetts*.—The Rev. Edward Ballard, the Rev. Henry M. Davis, the Rev. Thomas H. Vail, the Rev. Charles Mason.

In *Rhode Island*.—The Rev. Alexander H. Vinton, M. D., the Rev. Henry Waterman.

In *Vermont*.—The Rev. John A. Hicks.

In *Connecticut*.—The Rev. William A. Curtis, the Rev. Samuel Fuller, jun., the Rev. John M. Guion, the Rev. Joseph H. Nichols, the Rev. Josiah M. Bartlett, the Rev. Robert A. Hallam, the Rev. Oliver Hopson, the Rev. John D. Smith, the Rev. Nathaniel E. Cornwall, the Rev. J. Lyman Clark, the Rev. William Watson, the Rev. Pierre T. Babbitt, the Rev. Amos B. Beach, the Rev. David H. Short.

In *New York*.—The Rev. William L. Johnson, the Rev. William Shelton, the Rev. Henry J. Whitehouse, D. D., the Rev. William R. Whittingham, the Rev. Alexander H. Crosby, the Rev. George A. Shelton, the Rev. William Lucas, the Rev. Isaac Pardee, the Rev. Robert W. Harris, the Rev. Edward Y. Higbee, the Rev. Hewlet R. Peters, the Rev. John M. Forbes, the Rev. Lewis Thibou, jun., the Rev. Liberty A. Barrows, the Rev. George S. Porter, the Rev. Aldert Smedes, jun., the Rev. Wm. H. Walter, the Rev. Thomas Clark, the Rev. John Dowdney, jun., the Rev. Abram B. Hart, the Rev. Robert B. Van Kleeck, the Rev. Peter S. Chauncey, the Rev. Edmund Embury, the Rev. Edward N. Mead, the Rev. John F. Messenger, the Rev. Henry Tullidge, the Rev. Marshall Whiting, the Rev. Daniel V. M. Johnson, the Rev. William I. Kip, the Rev. William F. Walker, the Rev. John W. Brown, the Rev. Clement M. Butler, the Rev. William C. Cooley, the Rev. Reuben I. Germain, the Rev. Kingston Goddart, the Rev. Henry H. Prout, the Rev. Henry L. Storrs.

In *New Jersey*.—The Rev. Matthew Matthews, the Rev. Harry Finch, the Rev. Samuel Starr, the Rev. Alfred E. Ford, the Rev. Henry Zell, the Rev. Francis P. Lee, the Rev. James A. Williams.

In *Pennsylvania*.—The Rev. Benjamin Hutchins, the Rev. Henry J. Morton, the Rev. Edward Y. Buchanan, the Rev. Samuel T. Lord, the Rev. Isaac Smith, the Rev. William Hommann, the Rev. John S. Breneman, the Rev. Walter E. Franklin, the Rev. Frederick I. Goodwin, the Rev. John F. Hoff, the Rev. John W. Hoffman, the Rev. Alfred A. Miller.

In *Delaware*.—The Rev. Hiram Adams.

In *Maryland*.—The Rev. John Wiley, the Rev. Robert L. Goldsborough, the Rev. Henry Crosdale, the Rev. James D. Nicholson.

In *Virginia*.—The Rev. Robert B. Croes, the Rev. William Norwood, the Rev. Hobart M. Bartlett.

In *North Carolina*.—The Rev. Edward M. Forbes.

In *South Carolina*.—The Rev. William T. Potter, the Rev. Alexander W. Marshall, the Rev. Paul Trapier, the Rev. Ulysses M. Wheeler, the Rev. Daniel Cobia, the Rev. William W. Spear, the Rev. Thomas C. Dupont.

Agreeably to the last of the above resolutions, the Chairman of the Standing Committee, who is also the President of the Faculty, addressed to each of the agents thus appointed, the following letter.*

New York, January 14, 1837.

Rev. and dear Sir,—Our General Theological Seminary has now arrived at an interesting crisis. Prompt action on the part of its friends may soon secure what has so long been ardently desired, and what is so essential to its proper influence on the interests of religion and the Church, *the completion of its Faculty.* The corporation of Trinity Church in this city, with its wonted desire to do the greatest good with the large means intrusted to its care and disposal, has resolved to endow, to the amount of $25,000, the Professorship of the Evidences of Revealed Religion and of Moral Science in its relations to Theology, provided a like sum of $25,000 be raised as an endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, by the first day of January, 1838.

The Trustees, at their meeting in June last, made arrangements for the endowment of the last-named Professorship, by appointing, as an agent for collecting the necessary funds, the Rev. John W. James, of Philadelphia. That beloved and respected brother, however, it pleased God to take to himself, before he could enter on the business of his agency.

On being informed of the generous action of the corporation of Trinity Church, the Standing Committee of the Trustees deemed it their duty to adopt measures for having the just and proper condition appended to that action promptly complied with. The Right Rev. Bishop Brownell, of Connecticut, an old, constant, and faithful friend of the Seminary, having gone to New Orleans for the winter, has been requested to act as agent for the Western and South-western States. With regard to the other portion of our Union, the Standing Committee, having before them the pleasing fact that nearly one hundred of the sons of the Seminary are settled therein, have determined to ask their agency in behalf of an object so intimately connected with the interests and usefulness of their alma mater. They have accordingly passed, the following resolution:—

Resolved, That each Alumnus of this Seminary, in other than the Western and South-western States, be, and he hereby is, appointed an agent for collecting funds toward the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence; and that each agent, thus appointed, be earnestly requested to consider it his particular province *to raise a sum not less than two hundred and fifty dollars*, exclusive of his expenses, which are to be deducted from his collections; and to report to the Treasurer by or before the annual meeting of the Trustees in June next.

Such, Rev. and dear Brother, is the call which the Seminary now makes upon you. I think I know all her sons too well to render it necessary for me to appeal to their filial gratitude and affection. In being in their hands, I know she is in good hands, and in hands that will always deem it their privilege to serve her. And those hands, I know also, will be governed, in the work which they herein find to do, by hearts which feel her claims, and appreciate the immense importance of her present call upon them.

Allow me to add my advice, that where two or more of you are in any given vicinity, it would be well to take counsel together as to the best mode of dividing what I trust you will all feel to be the pleasing labor of working for your common mother; and my affectionate charge, that, in the fulfilment of your agency, you take counsel of the Bishop of your Diocese, and the clergyman of each parish on which you may call.

It may be that there are those of you so situated, that you cannot obtain the amount set forth in the resolution as the desired minimum. Nevertheless, do what you can. Show yourself the good son of so good a mother. I know, too, that there are those among you who can go far beyond the minimum. Let each do as God gives him the opportunity, and the great object will be easily and seasonably accomplished.

With many deeply and sacredly interesting recollections of the hours we have spent together,

I am, Rev. and dear Sir,
Your affectionate brother,
Benjamin T. Onderdonk,
Chairman of the Standing Committee.

* We are requested to say that this letter was not sent to a few of the Alumni, because their residences were not known. It is hoped, however, that this will not prevent their cordial co operation in the good work in which their agency is solicited.

Chronicle of the Church.—The regular publication of this paper is now commenced. It is published at New Haven, under the editorial supervision of A. B. Chapin, Esq., and with the sanction of the Bishop and Convention of the Diocese. It will be found, we are persuaded, a useful auxiliary in the dissemination of sound principles, and the maintenance of substantial piety.

The Poor.—The distress among the poor at the present time is greater than it was during any part of last winter. Flour is fifteen dollars a barrel, and great numbers are *out of employ*. Our city missionary at the third mission station, (the Rev. Mr. Kellogg,) has from twelve to twenty applications a-day, which he cannot relieve: being unable to furnish the applicants with assistance or the means of employment. He has relieved many, but the funds intrusted to him are exhausted. Money sent to him will be expended only in the *necessaries of life*, potatoes, Indian meal, &c. Tea, sugar, &c., are allowed only in cases of sickness. We have examined Mr. Kellogg's books, and find that since the 3d of January there have been *two hundred and fifty three* applications, and on two days the number was twenty-two each day. The applicants have been relieved by donations *in provisions*, to the amount of twenty-five or fifty cents each. Money has never been given except to persons well known to the missionary. Last winter during the same month there were but twenty applicants for charity, but one of whom applied for labor. This winter more than two-thirds of the applicants ask for work. The high price of rent and provision and the want of employment are the sources of distress. We trust that the statement of these facts, and the assurance that *every cent* bestowed will be expended in the *necessaries* of life, will induce many to contribute. Donations sent to Rev. E. B. Kellogg, 401 Hudson-street, or left with Swords, Stanford & Co., or at the Protestant Episcopal Press, 28 Ann-street, will be thankfully accepted.

"Extempore Preaching—its originality illustrated."—Such is the heading which ought to have been placed over the article on our last page, from the Western Banner, a Methodist paper.

Bishop Onderdonk requests the favor of being early informed what churches in the Diocese are expected to be ready for consecration the ensuing season, and at what times respectively it is supposed they will be finished; also, what deacons expect to offer themselves for Priests' Orders.

The Gospel Messenger is requested to give the above a few insertions.

For the Churchman.

Nothing, except religion, has ever done so much to soften and polish the manners of men as commerce. By making each particular people depend for the means of supplying a considerable portion of their wants on the assistance of others, it has gone far to remove a host of most destructive prejudices, and forms a powerful principle of harmony, of union, and of concord. McCulloch.

With a greater part of the rich people, the chief enjoyment of riches consists in the parade of them.

Adam Smith.

The first part of a man's life should be passed in acquiring knowledge, the latter part in acting on it.

He that gives to any in want does well; but he that gives to employ or educate the poor, so as to render them truly useful to their country, in my opinion, does better. Sir Joshua Child.

A cultivated mind and a humane disposition will render their possessor truly polite; sound principles and a real love of mankind, truly patriotic; but without these, neither the politeness nor the patriotism is any thing more than a whited sepulchre.

Roscoe.

In the year 1300 Pope Boniface VIII. promised forgiveness of sins to all who would make a pilgrimage to Rome: and, for one year, two priests stood, night and day, with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altar of St. Paul. Gibbon.

What an example to us, who call ourselves enlightened Christians!

There is nothing, however absurd or wicked, which will want an advocate or an argument to support it.

Leigh Richmond.

Evils inspire more alarm at a distance than on approach. Botta.

Religion cannot more exist where immorality generally prevails, than a light can burn where the air is corrupted. Scott.

Moral culture is ever apt to decay in the rugged and degenerate soil of human nature. Keith.

If a man is determined to make a noise in the world, he is as sure to encounter abuse and ridicule, as he who gallops furiously through a village must reckon on being followed by the curs in full cry.

Scott.

A mixture of indolence and self-conceit inclines many a one to flatter himself that there is nothing worth studying in a subject with which he is unacquainted. Archbishop Whately.

Something may always be said, well or ill, against any theory. Ibid.

P. P.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Second Sunday in Lent, February 19, Ascension Church.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit.

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn*.

Confirmation.—On Septuagesima Sunday, January 22, the Bishop of this Diocese confirmed 54 persons in St. Thomas' Church, in this city.

From the British Magazine.

The first meeting of the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels of the session for 1835–36 was held on Monday, October 17, at the Society's rooms, in St. Martin's place, Trafalgar-square, Newell Connop, Esq., the Treasurer, in the chair. The attendance of persons of distinction, ecclesiastical and lay, was numerous, considering the period of the year.

The report of the Society exhibited matter for much congratulation, as regarded the past, present, and future. Since its institution, in 1818, the Society had expended £199,405, and been thus instrumental in building, enlarging, or increasing the accommodation in 1260 churches or chapels, and in providing 313,550 sittings, of which 233,925 were free and unappropriated. As the Society advanced in years, the demands upon its funds multiplied, being, during the last two years, each ending in March, £38,580, a sum which then left their means almost exhausted; but during the recess they had received £2,300 in donations, £2,000 of which was the munificent gift of Mr. George Davenport. They were now beginning to find encouragement and co-operation in the provinces, though they could not but regret that it had not been more general. A district committee of the Society had been formed at Cambridge, from which £470 had already been received in subscriptions and donations. The Durham Diocesan Society had, for six years, transmitted to the parent society one-fourth of its receipts. A diocesan Society had also been established at Worcester, and also an association for the district comprehending Boroughbridge and Rippon. His majesty had been graciously pleased to issue a king's letter, under the authority of which collections were now being made throughout England and Wales, which, it was hoped, would be successful. The report concluded by expressing the earnest hope of the Committee that, under the blessing of God, the Society would be enabled to carry on and extend its beneficial operations, and thus afford to their Christian brethren continually increasing opportunities of worshipping God their Saviour, according to the apostolical ritual of the Church of England.

This beautiful ornament to the surrounding country, (Westley Church) built of Ranger's patent cement, was, with the assistance of £100 from the Incorporated Building Society, and the materials of the old church, erected by voluntary subscription, at the head of which stands the munificent sum of £600 from the Marquis of Bristol, who also gave nearly half an acre for the site of the church and the churchyard; the above, increased by £40 from the master and fellows of Clare-hall, Cambridge, together with £50 from the rector, the same sum from a gentleman living in an adjoining parish, neither occupier nor proprietor in Westley, though connected with it by affectionate remembrances, and about £30 from four individuals, under exactly the same circumstances, with contributions from the occupiers and proprietors, altogether amounted to £1130; and when I tell you that one sum of £100, and three of £50 were contributed by occupiers in a small village of scarcely 1200 acres, and 130 inhabitants, all agriculturists, and that both the farmer who gave the £100, and his brother, a subscriber of £50, of the respective ages of seventy-seven and seventy-six, were relinquishing, and have since entirely given up, their occupation, (and might, had they not been actuated by nobler feelings, have alleged that the old church would last their time,) I hope you will consider this as a matter of warm congratulation, and symptomatic of the revival of a spirit of pious veneration for the Church of our fathers amongst the middle classes, and worthy of being recorded for the gratification of every true lover of the Christian Church as established in these realms, as a memorial to posterity of attachment to the holy temple of the Lord, existing even in these (degenerate) days; and as an encouragement to others to "go and do likewise."

We regret to hear that the parish church of Swallowcliffe has been made the scene of the "unknown tongue" blasphemy. It is reported that the minister, the Rev. Mr. Hewitt, has been, for some time past, attached to the Irvingite doctrines; and, on Sunday week, his housekeeper and other servants burst forth, in the midst of the service, with some unintelligible jibberish, which the minister subsequently undertook to explain. We hear that proceedings have been taken for the speedy removal of Mr. Hewitt from the Church.

Visitation at Cowbridge.—On Monday, September 26, the Lord Bishop of Llandaff held his triennial visitation of the clergy in this town. The Rev. Thomas Edmondes, M. A., rector of Neath, the preacher for the day, took his text from John xvii. 20, 21. There was a circumstance to which we cannot but advert with regret and pain. We console ourselves in its very rare occurrence. During the whole incumbency of our present diocesan this unhappy event has taken place but once. Let this be a praise to the general exemplary demeanor of the clergy. We allude to the public rebuke given by his lordship to a minister for some gross irregularity of conduct. The reproof was severe and powerful as it was deserved; but it was conveyed in terms of apostolical dignity and simplicity, and, at the same time, with such feeling for the object of it, and such tender and earnest exhortation to amendment of life, that we entertain the strongest persuasion that it will not lose its effect; but it will be instrumental to the individual, and extensively beneficial to the Church.

We have much pleasure in mentioning that Mr. Campbell, a merchant of Glasgow, distinguished for the princely munificence of his charity, who lately gave 2000 guineas to aid the scheme of Church extension now in progress in Scotland, has offered to make a provision of £50 per annum for a period of five years for any number of Romish clergymen, not exceeding thirty, who may have been hitherto deterred by the fear of destitution, as urged by the Rev. Mr. Crotty, from becoming converts to the Protestant principles. The sum is too small to be regarded as at all approaching to a bribe, and sufficient to afford a decent maintenance until they can procure the charge of Protestant congregations.

On Wednesday, the 12th instant, the Bishop of Chichester (the Rev. Dr. Otter) paid his first visit to his diocese, taking up his abode at the residence of our highly-respected dean. The following day the Bishop was received by the dean and many members of the cathedral, together with many of the clergy of the city and neighborhood. On the usual oaths having been administered to his lordship, the anthem of Richardson's "O, how amiable," (Psalm 84,) was sung by the members of the choir, walking slowly up the nave, and leading the procession from the west door. The Bishop was solemnly enthroned by the dean, and the accustomed service commenced. At 11 o'clock the clergy adjourned to the new church, which was to be consecrated. The Bishop proceeded immediately to the north side of the altar, where a petition was presented to him, praying him to consecrate the church and burial ground. The service for the day was read by the Rev. T. Browne, M. A., the newly-appointed minister; the choir of the cathedral singing the Te Deum and Jubilate. The sermon was preached by the dean, from Genesis xxviii. 17. The collection at the doors for defraying some outstanding expenses, exceeded sixty pounds. The Bishop, in the course of the day, received the complimentary visits of his clergy at the deanery, and took his departure for London on the following morning. It is most gratifying to the writer to state the general expression of good will and esteem proceeding from the clergy toward their new diocesan. The object of the new church was to furnish additional church-room to the inhabitants of the parish of St. Peter the Great. Hitherto this parish, consisting of 4500 persons, had no other place of worship than the northern transept of the cathedral, which could scarcely accommodate 500. This is the second new church that has been built in this place within the last six years. It is capable of accommodating above a thousand persons, and two-thirds of the sittings are appropriated to the poor. The plan of the edifice was devised by Mr. Butler, architect, and was completed at the cost of £3200. The Bishop has consecrated since this three new churches, in the parishes of East Grimstead, Hutfield, and Fletching.

Ordinations by the Right Rev. Dr. Bowen.—On Sunday, December 11, in St. Michael's Church, Charleston, the following persons, Deacons, were admitted to the holy order of Priests: The Rev. W. W. Spear, assistant minister of St. Michael's Church; the Rev. James H. Fowles, minister of Christ Church, Wilton; the Rev. Cranmore Wallace, minister of St. James', James Island, and Principal of the South Carolina Male Academy, Charleston; the Rev. B. C. Webb, minister of St. Luke's Parish; the Rev. Dr. Gadsden, the Rev. Daniel Cobia, the Rev. P. H. Folker, present, and assisting.—[*Charleston*] *Gospel Messenger.*

Bridgetown, Wednesday, October 19, 1836.

In compliance with the long-established usage of our Christian island, on the assumption of the government by those individuals who are sent to represent majesty, his Excellency Sir Evan J. Murray McGregor, previously to his taking the necessary oaths, arrived at the south gate of the cathedral at the appointed hour, 11 o'clock, yesterday, accompanied by his private secretary, Felix Eedingfield, Esq. His Excellency was met at the gate by his honor the president, most of the members of his majesty's council, several gentlemen of the House of Assembly, the principal public officers, gentlemen of the bar, and many respectable private individuals, who, having respectfully received the new governor, attended him into the cathedral. The Lord Bishop, the Venerable the Archdeacon, the rector of the parish, with others of the island clergy, all in their robes, entered the cathedral at the north door at the same moment as his Excellency came in at the south door. After the prayers of the morning service, which were read by the Bishop's chaplain, the Rev. Mr. Bovell, and the communion service, in which Archdeacon Eliot assisted the Bishop, his lordship preached from 2 Tim iv. 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

From this beautiful and most interesting passage of holy Scripture the Bishop delivered a discourse which it would be a vain attempt in us to impress on the minds of those who were not present an adequate idea of the Bishop's felicitous illustrations of his text. His lordship availed himself of a happy coincidence, it being the festival of Saint Luke the evangelist and physician, St. Paul's constant and beloved friend, "whose praise was in all the churches," to point out, in his own delightful and forcible manner, the truly Christian friendship of those two eminent converts to the faith of Christ, and whose pure and holy lives so prominently exemplified the doctrines which they preached, and who were never shaken in their noble Christian warfare by the insidious arts of judaizing teachers, or the sensual and scandalously immoral examples of their Gentile adversaries. They persisted to the end to fight the good fight of faith, adorning that faith by their practice. The application of the doctrine to the numerous congregation assembled yesterday, was enforced with singular eloquence, energy, and feeling. To the distinguished officer, about to enter on his high and responsible duty as a Christian governor, to all in authority, and to all persons in their respective spheres, the Bishop's admonitions were seriously directed: his plain, earnest, and truly apostolical preaching on the incalculable importance of all, especially those in high places, showing in their own lives examples of religion and morals—purity of conduct accompanying religious belief—was enough to make the ears of all who heard it tingle. We hope the hearts of all were touched also.

After divine service, his Excellency and suite, with the members of council, proceeded to Government House, where the governor was sworn into the administration of the government.—*Barbadian.*

Dissolution of the Faculty of the Theological Seminary.—Messrs. McIlvaine and Smith, of Louisville, having resigned their office as Trustees of the Theological Seminary, the Bishop appointed in their stead Dr. Pinckard and Mr. Huggins, of this place. A meeting of the Board was subsequently held in Lexington, on the 27th of December last: Present, the Bishop, Rev. B. O. Peers, Rev. A. Cleaver, Dr Pinckard, and Mr. Huggins. The Faculty was then dissolved by the votes of the Bishop, Messrs. Pinckard and Huggins. On the following day, the Professor of the Doctrine of Scripture and the Professor of Sacred Literature were reappointed by the same votes. The Professor of Sacred Literature has declined accepting the reappointment. The Faculty consisted of the Right Rev. B. B. Smith, Professor of the Doctrine of Scripture, and Rector of the Seminary; Rev. Dr. Coit, Professor of the Ethics and Evidences of Christianity; Dr. J. E. Cooke, Professor of Ecclesiastical History and Church Polity; Rev. W. T. Leacock, Professor of Greek and Latin; and the Rev. H. Caswall, Professor of Sacred Literature.—*Gambier Observer.*

Sacrilege.—We regret to learn that St. David's Church, Manayunk, has recently been broken into and robbed of the carpeting and drapery from the chancel, the Rector's gown, &c. It will be well for those who have the care of churches to guard against such depredations, especially in the country, where churches are often in an isolated situation.—*Episcopal Recorder.*

The Rev. Dr. Wharton.—The Churchman reprints from the notices of American divines in the London Christian Observer, the sketch which appeared in that periodical some months since, of the learned, pious, and lamented rector of our beloved St. Mary's. It appears in the number for October, 1835, as a communication from a correspondent who calls himself "Theta," but who does not state that his notice is taken, almost word for word, from the sermon preached at his funeral by the Bishop of the Diocese of New Jersey, entitled, "The dead who die no more." We are reminded here of an incident connected with this sermon, which has a touching interest. In the delightful sketch of the life of Bishop Jebb, by his "daily companion and own familiar friend," the Rev. Charles Foster, there is the following statement:—"In the autumn of 1833, the Bishop had the happiness of receiving a letter from Bishop Doane, announcing the American republication of his Burnet's Lives, expressing his strong sense of the profit which, for many years, he had derived from his writings; and warmly responding to his spirit of catholic fellowship toward the American Episcopal Church. This communication was accompanied and followed by gifts of Bishop Doane's occasional publications, and of reprints from the Protestant Episcopal Press, of New York; tokens of brotherly affection which he so prized, that he placed and kept them by his side, on one of the small tables, which held the few small books for his daily use and reference; and *the last of which, (as though intended for his burial*, entitled, 'The Dead who die no more,') *reached East Hill only the day after*—to use his own words, at the close of his memoir of William Phelan—'he was gone, we may unpresumptuously hope, through the merits and mediation of the divine Redeemer, to that state where the aspirings of a purified spirit shall be no longer weighed down by the pressure of a mortal body.'" There is the more beauty in this little incident, from the fact that, in many traits, Dr. Wharton closely resembled Bishop Jebb, whose writings and character he held in the highest esteem. "They were lovely and pleasant in their lives, and in their death they were not" long "divided."—*Missionary.*

The Rev. A. D'Wolf Howe has accepted a unanimous invitation from the proprietors of St. James' Church, Roxbury, to the rectorship of that parish, and will retire from the editorial charge of this paper on the completion of its present volume.

Christian Witness.

Society for the Advancement of Christianity in Pennsylvania.—The anniversary of this Society was held on the evening of the Epiphany, January 6th, in Grace Church. Bishop Onderdonk, with a number of the clergy and a large congregation were present. The sermon before the Society was preached by the Rev. W. Suddards, from Genesis xlii. 21. He represented in a very impressive manner the spiritual destitution of a large portion of the inhabitants of this State, and the strong claims which they had upon our sympathies. He depicted what would ultimately be our feelings, if when we see the anguish of their souls, their ignorance of the Gospel of Christ, we are deaf to their calls. He called attention to the limited means furnished to the Society for its important objects, its income not having averaged more than $2000 until the last year, although the first year's receipts in 1812 amounted to $2700.

The report of the Society, read by the Rev. J. C. Clay, presented the usual statement of its proceedings. From this it appears that the number of missionaries in the employ of the Society is 27, and its receipts for the last year $4070, an encouraging increase from the preceding year.

The interest of the exercises was enhanced by an appropriate and beautiful anthem from the choir, "How beautiful upon the mountains are the feet of him that bringeth good tidings."—*Episcopal Recorder.*

Clergy of the Protestant Episcopal Church, residing in the city of New-York, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D., Rev Henry, 50 Lispenard.
Bayard, Rev. Lewis P, 106 Amity.
Berrian, D. D., Rev. William, 50 Varick.
Blake, Rev. John L., 10 Columbia.
Freintnall, Rev. Thomas, 17 Rivington.
Brown, Rev. John W., 77 Anthony.
Bull, Rev. Edward C.
Carder, Rev James D., 663 Broadway.
Clark, D. D., Rev. William A., 310 East Broadway.
Colton, Rev. Calvin, 9 Murray.
Cooke, Rev. James W.
Cuming, Rev. Francis H., 767 Broadway.
Dorr, Rev. Benjamin, Twenty-second, between Ninth and Tenth Avenue.
Eastburn, D. D., Rev. Manton, 5 Mercer.
Embury, Rev Edmund, 325 Greenwich.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Germain, Rev. Reuben I., 307, East Broadway.
Hackley, Rev. Charles W., 32 Waverley.
Hammell, Rev. William, 56 Carmine.
Hart, Rev. Abram B., Harlem.
Hawks, D. D., Rev. Francis L., 453 Houston.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. Richard T., Bloomingdale.
Jackson, Rev. William.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 30 St. Mark's Place.
Kip, Rev. William I., 498 Broadway.
Lyell, D. D., Rev. Thomas, 77 Anthony.
McVickar, D. D., Rev. John, Columbia College.
Milnor, D. D., Rev. James, 82 Beekman.
Morris, Rev. William, 115 Liberty.
Niles, Rev. William W., 12 Ridge.
Prout, Rev. Henry H., 401 Hudson.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 77 White.
Seabury, Rev. Samuel, 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William, 77 Nassau.
Taylor, Rev. Thomas H., 1 Rector.
Turner, D. D., Rev. Samuel H., Theological Seminary, Twentieth.
Vaughan, Rev. John A.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R., Theological Seminary, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D., Rev. Bird, Theological Seminary, Twentieth.

NOTICES.

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

A quarterly meeting of the New York Protestant Episcopal Sunday School Society will be held on *Sunday evening next*, in Christ Church, (Anthony-street,) when a sermon will be preached, and a collection taken in aid of the Society. Services to commence at seven o'clock.

February 1, 1837.

The claims of the General Protestant Episcopal Sunday School Union will be presented by the Special Agent, on to-morrow *evening*, (Sunday, February 5,) in St. Stephen's Church, and a collection made in behalf of that institution. Service to commence at seven o'clock.

Calendar.

FEBRUARY.

5. Quinquagesima Sunday.
8. Ash Wednesday.
12. First Sunday in Lent.
15. }
17. } Ember-Days.
18. }
19. Second Sunday in Lent.
24. St. Matthias the Apostle.
26. Third Sunday in Lent.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received:—

From Aldie Virginia, for the African mission, being the proceeds of the Sunday practice of a physician during the past year, $16 32.

By the hands of the Rev. Mr. Carder, Local Secretary of the Domestic Committee, from St. Philip's Church, Circleville, Ohio, Christmas and New year offerings for the African mission, 21 11—From the same, by same hands, for Mrs. Hill's school, 1 00.

By the hands of James Swords, Esq., Treasurer of the Domestic Committee, being one half of the amount received by him from Mr. D. S. Kimball, of Sacket's Harbor, for domestic and foreign missions, 00 50.

By the hands of W. H. Vermilye, Treasurer, from the Association of Christ Church, New York, for the Promotion of Christianity, 60 00—Enclosed in a letter to the Treasurer from a lady of Chelsea, Massachusetts, 5 00.

Total, $103 93.

By the hands of the Rev. Mr. Dorr, Secretary and General Agent of the Domestic Committee, from the congregation of St. Luke's Church, Rochester, for general foreign purposes, 35 00—China mission, 10 00—Greek mission, 5 00—From a family of St. Luke's Church, being the fifth payment pledged on the Greenleaf plan, now appropriated to African missions, 50 00.

By the hands of James Swords, Esq., from the Rev. W. H. Barnwell, rector of St. Peter's Church, Charleston, the offerings of the church, for Mrs. Robertson's school at Syra, in Greece, 70 00—From the St. Peter's Working Society, for Mrs. Hill's school at Athens, 50 00.

By the hands of the same gentleman, received by him from the Rev. Paul Trapier, of Charleston, South Carolina, as furnished by the Sewing Society of the Sunday school teachers and scholars of the Walterborough Chapel, for the China mission, through Rev. Mr. Boone, 50 00—As furnished by weekly offerings from Trinity Church, Edgefield, S. C, for the Persian mission, through the Rev. Mr. Fowler, 17 50—From a friend, for the same, through the same, 13 00—From the monthly missionary lectures in Charleston, S. C., in October and December, for foreign missions, one-fourth, being 10 09.

Through Rev. Dr. Gadsden, from sums collected in the missionary boxes of St. Philip's Church, in August, September, October, and November, for foreign missions, 38 11—From Mrs. Clarkson, of Charleston, S. C., for general purposes, one-half of $50, 25 00—From E. A. Strong, of Fairfield, Adams county, Illinois, for the African mission, under cover to the Treasurer, 24 00—From a class in the Sunday school of St. Paul's Church, Tompkinsville, by the hands of the Rev. W. H. Walter, rector, 1 25—From a friend to foreign missions, in Bozrah, Conn., by the hands of the Secretary and General Agent, 1 00.

By the hands of James Swords, Esq., Treasurer of the Domestic Committee, from the Rev. Joseph H. Nichols, rector of Christ Church, Greenwich, Conn., for the mission to Crete, being part of a collection in that church on Christmas-eve, 6 00.

By the hands of the Rev. J. Chapman, rector of St. Peter's Church, Perth Amboy, being a collection made for foreign missions in that church on thanksgiving day, 7 50.

By the hands of the Rev. Secretary and General Agent, collection at St. John's Church, Elizabethtown, N. J., in behalf of foreign missions, 8 26—From Anthony Morse, of do, being balance of his pledge to the cause of missions for the year 1836, to be applied to the African mission, 5 00.

By the hands of the Rev. Mr. Frazer, collection at the Mission Church of the Holy Evangelists, after an address from the Rev. Secretary and General Agent, 15 00.

Total, $441 71.

Jan. 24, 1837. Henry Cary, *Treasurer.*

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 17th instant.

Collection in Christ Church, Greenwich, Connecticut, on Christmas-eve, 1836, to be appropriated to the church in Wisconsin Territory, per the Rev. Joseph H. Nichols, 8 00—From the Rev. Paul Trapier, through the hands of John W. Mitchell, Esq., as follows: From monthly missionary lectures in Charleston, S. C., in October and December, 40 38; which sum one-fourth is for the Foreign Committee, 30 29—Through the Rev. Mr. Fowler, Trinity Church, Edgefield, weekly offerings for domestic missions, 17 50—Through the Rev. Dr. Gadsden, from sums collected in the missionary boxes of St. Philip's Church, in August, September, October, and November, for domestic missions, 76 22—One half of the $50 from Mrs. Clarkson, of Charleston, S. C., for general purposes, 25 00—From the Rev. William H. Barnwell, rector of St. Peter's Church, Charleston, S. C., his subscription for domestic missions, made at a meeting held at that church in February last, 100 00—Offerings of the church, from St. Peter's Church, Charleston, S. C., for the church at Key West, Florida, 70 00—Plate collection in St. Bartholomew's Church, New York, on Sunday morning 15th January, 1837, after sermon by the Rev. Mr. Dorr, through the hands of their Treasurer, Mr. G. H. Warner, 179 75—From a friend to the cause of missions in Bozrah, Connecticut, for domestic missions, 3 00.

Total, $509 76.

Jan. 25, 1837. James Swords, *Treasurer.*

FIRST MISSION STATION.

The subscriber, as city missionary, very thankfully acknowledges the receipt of $5 00 for the poor from P. F. Livingston—Also $2 00 from Mrs. McKiege, for the daily infan school.

Alexander Frazer, 341 Pearl-street.

Jan. 23, 1837.

P. S. Any donations of money or clothing for the relief of the poor, left with the Agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street, will be thankfully received. A. F.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.—

From annual subscribers, $23 00—One life subscriber, 15 00—Donors, 20 00. Total, $58 00.

Wm. H. Townsend, *Treasurer,*

Jan. 21, 1837. 156 Barrow-street, and Bank of America.

CALVARY CHURCH.

The following subscriptions and donations have been received since the last acknowledgment:—

George W. Murray, $5 00—A member of St. John's Chapel, 5 00—Mrs. Ruckell, 10 00—Henry I. Seaman, toward purchasing a "communion service," 10 00—Cash, do., 1 00—Cash, do., 1 00—Cash, do., 1 00—Mrs. Myers, do., 5 00—Rev. Dr. Berrian, 5 00—Right Rev. B. T. Onderdonk, 5 00.

A CARD.

"Whereas, by the voluntary contributions of such of the friends of our heavenly Father, who have at heart the extension of his kingdom upon earth, and by the kindness and liberality of the wardens and vestrymen of St. Mark's Church, in this city, in presenting the necessary pews and trimmings,—the wardens and vestrymen of Calvary Church have been the humble instruments, in the hands of God, of so far effecting their object in erecting a place of public worship in that destitute part of our city, on the Fourth Avenue, near Thirtieth street, as that the same has been, by His blessing, consecrated to his service, and for which they desire to, and do hereby make their humble acknowledgments to Almighty God that he hath thus far prospered them. And whereas they are left to some considerable extent in arrears, to meet which they must still depend upon the bounty of their Christian friends;—therefore the said wardens and vestrymen of Calvary Church, in view of their past success, and assured that in dependence upon the Divine blessing, their efforts cannot fail to procure for them such additional aid as may be required, resolve to persevere until their whole object of entirely discharging their debt shall be fully accomplished."

"*Resolved*, That the foregoing preamble and resolution, signed by the clerk of the vestry, be published in the Churchman, and a copy of the same be sent to the wardens and vestrymen of St. Mark's Church."

Attest, N. B. Mountford, *Clerk*, &c.

GENERAL THEOLOGICAL SEMINARY LIBRARY.

The Librarian of the Missionary Association of the General Theological Seminary, acknowledges the receipt of the following donations, viz.—

From the Rev. (J. Lyman Clark, the Missionary Herald, vols. 19, 20, 21, 22, 27, and 28—From the Societies of Publication in England, through Rev. William Jackson, the Proceedings of the Church Missionary Society from its origin to 1836—Church Missionary Register, 23 vols.—Church Missionary Record, 6 vols.—Proceedings of the Prayer-book and Homily Society, 3 vols.—Jewish Expositor, 5 vols.—Adams' History of the Jews—Remarks on David Levi's Dissertations on the Prophecies relating to the Messiah—Miscellaneous tracts—Sermons on Jews—The Former Prophets, with the Psalms and Daniel in Hebrew—New Testament in Hebrew—Hebrew Bible—Various pamphlets, &c.

William Payne.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.—

1836.

Dec. 20. From an Episcopalian, Wheeling, $2 50.

Dec. 21. On receipt of a donation of Prayer-books for distribution in North Carolina, by the hands of Mr. Thomas M. Stanford. 6 25.

1837.

January 14. From the Christ Church Association for the Promotion of Christianity, by the hands of Mr. W. H. Vermilye, Treasurer, $20. Total, $28 75.

Thomas Browning, *Treasurer.*
77 Maiden-lane.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.—

1837. *Missionary Disposable Fund.*

Jan. 25. Received collection made in Christ Church, Walton, per Mr. W. N. Seymour, 5 00—From the Christian Benevolent Society of Christ Church, Manlius, $10 00.

Jan. 26. Collection made in St. John's Church, Yonkers, per Rev. A. H. Crosby, rector, 29 85.

Jan. 27. Received additional offerings of St. Mark's Church, Le Roy, for 1836, per the Rev. K. Metcalf, 30 00.

Total, $74 85.

Benjamin M. Brown, *Treasurer.*

January 31, 1837.

THIRD STATION.

The subscriber, missionary of this station, thankfully acknowledges the following receipts for the relief of the poor:—

From Mrs. C. Talbot, $5 00—Mrs. J. D. Beers, 5 00—A member of St. Thomas' Church, 5 00.

E. B. Kellogg, Missionary,

New York, Feb. 1, 1837. 401 Hudson-street.

N. B. The missionary is greatly in need of funds for the relief of the poor in his station.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, in behalf of the General Protestant Episcopal Sunday School Union, acknowledges the receipt, in money and pledges, of thirty-five dollars and forty-six cents, being the amount of a collection made in St. Andrew's Church, Richmond, Richmond county, N. Y.

W. Staunton,
Special Agent of Gen. Prot. E. S. S. U.

NEW-YORK PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.—

1836.

Dec. 29. From James W. Penrose, lieutenant 2d infantry, Hancock's Barracks, Maine, $5 00.

1837.

Jan 11. A thank-offering from Mrs. Sebel Randall, to constitute the Rev. Jesse Pound, of Manlius, Onondaga county, a life member of this institution, by the hands of the Rev. H. Anthon, D. D., $10 00.

Jan. 23. By the hands of Mr. Robert Graeie, viz. from a friend to the society, 10 00—A gentleman of St. Thomas' Church, 5 00.

Jan. 30. From the offerings of St. Clement's Church, by the hands of the Rev. L. P. Bayard, rector, 20 00.

Total, $50 00.

Thomas Browning, *Treasurer.*
77 Maiden lane.

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending February 2d, from the following persons, viz.

Rev. R. S. Mason—Sidney Babcock—Postmaster, Drewsville—Mr. C. Stimpson—Postmaster, Meadville—Rt. Rev. Bishop Doane, *with remit.*—Nichols & Humphrey—J. L. Clark—Z. Clark—Postmaster, Philadelphia—Postmaster, Hartford—Oliver Steele, *with remit.*—Rev. J. A. McKenney—J. S. Homans—Samuel Cox—Rev. N. E. Cornwall, *with remit.*—L. Little—Postmaster, Woodstock—Postmaster, Salisbury—Rev. J. Chapman, 2—Robert Graffin—John Wiltbank.

Received by the Gen. Prot. Episc. S. S. Union.

Curtis & Sprague—Postmaster, Rochester—Rev. James C. Cochran—George Rowland—Rev. Benjamin Hutchins, *with remit.*—R. C. Pratt, *with remit.*

From the London Court Journal.

Come Home.

The fancy and sentiment of the following composition are alone sufficient to recommend it to poetical readers; and such readers will readily trace the verses to the pen of a lady. But they ought to have an additional interest in English eyes, being addressed by an American lady, to a beloved brother, who is now staying in the metropolis. They may not unfairly be taken as a specimen of the tone and character of the American poetry of the present day; and, however feebly such reflections may strike others, to us there is something of pride and joy in the thought of our own language being used thousands of miles away to produce numbers so musical, and to express feelings so characteristic of the human heart in every clime

Come home,
Would that I could send my spirit o'er the deep,
Would that I could wing it like a bird to thee,
To commune with thy thoughts, to fill thy sleep
With these unwearying words of melody,
Brother, come home.

Come home,
Come to the hearts that love thee, to the eyes
That beam in brightness but to gladden thine.
Come, where fond thoughts, like holiest incense rise,
Where cherish'd memory rears her altar's shrine.
Brother, come home.

Come home,
Come to the hearth-stone of thy earlier days,
Come to the ark, like the o'er-wearied dove,
Come with the sunlight of thy heart's warm rays,
Come to the fireside circle of thy love.
Brother, come home.

Come home,
It is not home without thee; the lone seat
Is still unclaimed where thou wert wont to be,
In ev'ry echo of returning feet,
In vain we list for what should herald thee.
Brother, come home.

Come home,
We've nursed for thee the sunny buds of spring,
Watch'd every germ the full-blown flowerets rear,
Saw o'er their bloom the chilly water bring,
Its icy garlands, and thou art not here.
Brother, come home.

Come home,
Would that I could send my spirit o'er the deep,
Would I could wing it like a bird to thee—
To commune with thy thoughts, to fill thy sleep
With these unwearying words of melody,
Brother, come home.

Gambier Observer.

From the Western Banner.

Mr. Editor,—With your permission, I wish to avail myself of your columns for the purpose of saying a few words on a subject which, to me, appears to be a growing evil among our ministers. I allude to the practice of making constant use of what are called "British Sketches," which is known to prevail in considerable extent among Methodist preachers. That some of our ministers preach but little more than what is found in the above-named sketches, is a fact known to many. I might advert to many instances of this practice which have fallen under my own observation; I will, however, introduce but one, which was related to me the other day by a friend:—

A minister went to assist on a neighboring charge, and took his "Sketch-book" with him: and, knowing no better place to conceal it, he carefully deposited it behind the looking-glass in his room. His labors being ended, he returned home, and to his surprise, he found that he had left his book, for which he sent by a neighboring minister, who, of course, he was obliged to let into the secret of sketch using, stating to him where the book was concealed, and that he presumed the family had not found it. However, the family had found the book, and read in it the same sermon which its owner preached when he was with them.

But as it is my object simply to offer a few remarks on the evil of such a course, I will come to the point.

1. Such a course must have a tendency to corrupt the genius of the preacher. It will not be denied that all the powers of the human mind are capable of improvement, and that exercise is essential to improvement; hence, to avail ourselves of the labors of others, to the neglect of self-mental effort, must have a tendency to enervate the mind, by preventing a healthy and vigorous growth of the intellectual faculties. When preaching is viewed merely as an intellectual work, judgment and imagination are the mental faculties principally concerned; judgment is necessary to distinguish between truth and error, to select the most suitable subjects and particular truths from the general mass, and to give them a proper classification and arrangement in the order of a discourse. Imagination provides the most suitable kind and ample variety of imagery, in which to clothe the ideas advanced, that the whole may be presented in a clear, interesting, and forcible manner. Now, as these mental faculties are highly capable of improvement, but, at the same time, like the functions of the body, require constant and healthy exercise, in order to come to manly maturity, it follows, that the minds of those who merely memorize and deliver the discourses of other men, never originating for themselves, will linger in a feeble and sickly state. Will a man's judgment become strong and discriminating by allowing others always to judge for him? This cannot be pretended. Will the imagination become strong, ready, and vivid, by merely repeating the descriptions and figures which others have originated, without ever making a mental effort to originate a stock of imagery which shall be properly its own? As well might we suppose that a man can become an exquisite artist, merely by being a dealer in the paintings of other men, without ever putting his own hand to the pencil in a practical effort.

2. Another evil resulting from this course of sketch-preaching is, the extreme embarrassment of the preacher. Just in proportion as men neglect to cultivate the original powers of their own minds, and depend upon the labors of others, they lose confidence in themselves, and original investigation becomes more and more difficult. Hence, the preacher becomes less and less capable of throwing himself upon the resources of his own mind in cases of emergency. This often proves a source of extreme embarrassment. Suppose one of these sketch-preachers to be called upon to preach before a congregation of divines, as at one of our annual conferences, and he is placed between two horns of a dilemma: he must preach a discourse of his own composition, or he must preach a *sketch*. If he preaches his own, he fears being criticised; for he has so long depended upon others, that he has no confidence in himself—he has so long used other men's wings, that he does not know whether or not he can fly with his own, and he does not like to make the experiment on an occasion which will so expose him if he should really prove to be unfledged on making trial of his own wings. If he preaches a sketch, he is sure that there are many present who will know that it is not his own, and who can tell whether it should be signed, *Alpha*, *Beta*, *Kappa*, or *Zeta*.

3. This course of sketch-preaching has a tendency to deprive the people of that interesting variety which is their due. This is peculiarly true in view of our system of itineracy. Suppose Brother B to be on a station this year, and that he preaches sketches all the year. Next year Brother G takes his place, and he preaches sketches until he is succeeded by Brother K, who gives a third edition of the sketches, &c., &c. Now, I ask, Is it not almost certain that these brethren will fall into each other's tracks, and that the same sketch is likely to be repeated year after year? This, in my opinion, will create a disrelish on the part of the people, though they may not all be sensible of the cause which produces it, and a want of life and spirituality will be the result, both on the part of the preacher and hearers.

I do not expect that these remarks will much benefit those who have become settled in the habit against which they are directed; but should they serve as warning to some few young men who are just entering the ministry, the writer will be fully rewarded in seeing them saved from falling into a habit so fatal to promising intellects.

Luther.

From the North American Review.

ARCHITECTURE OF CHURCHES.

We would impress upon our readers the fact that a handsome church costs no more than an ugly one, because the beauty of such buildings depends much more upon the proportions than upon the ornaments employed. By attending to a few points, a great deal of elegance may be secured at a comparatively cheap rate. Great care should be taken that no ornament should be used which is disproportionate in cost to the other parts of the building, that all the ornaments should belong to the same style of architecture, and that none should be used, but for some express purpose, either to aid in support of the edifice, or to conceal some deformity. If the church is to be of Grecian architecture, it is better to secure a classical roof, which is very flat, and consequently costs more, and at the same time, if necessary, to give up the portico with columns, which are very expensive, than to have a portico and steep roof. A very elegant church may be had at a small expense, by merely erecting an oblong edifice of proper proportions, with a flat roof of the same angle as that of the Parthenon, and giving it no other ornament than a Doric entablature, supported perhaps by pilasters. In the interior, it is better to make the pulpit and gallery very simple, and to finish the ceiling with a proper cornice, if the funds of the society are not enough for both. The most common deformity in our churches is the roof, which is generally so steep as to appear extremely uncouth and heavy. Every effort should be made to obviate this. In Grecian buildings, the roofs should be made as flat as those of the classical models, and covered with lead or zinc to guard it from the weather. The difference in expense will not be great, and to secure this beauty, many of the ornaments which are common in our churches had better be abandoned. The Gothic roof is much steeper than the Grecian; but at the same time this beautiful style provides an expedient for concealing the roof, and obviates the unpleasant effect produced by it. We are not aware that in any instance in our country the architect has availed himself of this advantage, which the Gothic offers; and yet we think that many of the usual ornaments had better be sacrificed in order to secure this. A Gothic church is generally divided into three aisles, which are distinguished by the piers or columns which go from the floor to the ceiling. To correspond to these, the roof should be divided into two portions; the slope should begin as usual at the eaves, and be carried up till it covers the side aisles; here it should be interrupted by a wall rising perpendicularly over the piers, and supporting the remaining part of the roof. When the roof is thus divided, the lower portion is nearly concealed by the battlement; and the upper part is too narrow to produce a bad effect. Besides this, with such a roof the ceiling is of course higher over the middle than the side aisle, and being ribbed and arched is very imposing. The Gothic depends not less than the Grecian for its beauty on form and proportion. A church built in this style should be much greater in length than breadth. A steeple is not necessary; but if it is resolved upon, let it be well shaped rather than highly ornamented; and we should prefer that the building should be without a steeple, rather than be deprived of buttresses. It is highly desirable to introduce the division of the roof to which we have alluded above, as this adds greatly to the effect, both externally and in the interior.

From the Penny Sunday Reader, an English work not republished in this country.

CHRIST OUR KING.

The nations had their kings and conquerors, their Nebuchadnezzars and Cyruses, their Alexanders and Cesars; these appeared, in their turns, upon the stage, contending for the empire of the world. Each performed the part assigned him by an all-directing Providence, and then vanished away. Sion beheld all these changes, and still survived the commotions occasioned by them. The prophets had promised her a king, who should overcome her enemies, and triumph gloriously; who should erect, in the time of the fourth great monarchy, an universal and everlasting kingdom, and give laws to the world; nay, who should govern all things in heaven and earth. At the time predicted, not only Jerusalem looked for a completion of the prophecies, but the whole earth sat still, expecting that Judea should give her a king. And, lo, the promised King of the Jews is born of the royal house and lineage of David. All the circumstances of his birth, the words of his mouth, and the actions of his life, demonstrate him to be the Messias foretold by the prophets from the beginning of the world. He cometh to his own, and Jerusalem is commanded to rejoice and shout; but his own receive him not, and Jerusalem turns a deaf ear to the voices of all her prophets, not suffering herself to believe that any thing said by them could refer to Jesus of Nazareth. Her heart was depraved and hardened; she demanded to be put in possession of the empire of this world; she despised the appearance of her king, with the acclamation of an ignoble multitude, and soon nailed a spiritual monarch to the cross.

With how different sensations are the members of the Christian Church affected when they hear the words of Zechariah, "Behold, thy King cometh unto thee," and read the history of their accomplishments in the Gospel for this day! With inexpressible delight we carry back our thoughts to that happy era, when the King of the Gentiles, as well as the Jews, made his appearance in the flesh. We join his train, we attend him in his progress toward Jerusalem, and seem to enter with him into the holy city, while "the multitude of those who go before, and those who follow after, cry, Hosanna to the Son of David; blessed is he who cometh in the name of the Lord." When we behold this scene, as presented to our view at this season, we are taught to conceive by it a noble idea of Messiah, at his first advent, ushered into the Church as her Lord and King, the prophets going before, and the apostles following after him, all proclaiming and bearing testimony to Jesus, all singing Hosanna to the Son of David, all pronouncing the blessedness of him who thus cometh in the name of Jehovah. We know that this is He to whom all the prophets give witness, and that he hath fulfilled those things which were written of him. We know that he hath overcome our enemies, and triumphed gloriously; that he hath erected an universal and everlasting kingdom, and given laws to the world; nay, that he doth govern all things in heaven and earth.—Bishop Horne.

LET BROTHERLY LOVE CONTINUE.

It is a beautiful feature of our holy religion that *love* is made by its divine Founder "the bond of perfectness." It is not opinions, it is not a certain order of mental processes, or of experience, but it is *love;* that golden chain which binds all orders of holy beings fast to the throne of God, and which, being let down to earth, is designed to raise up us also to the same high moral elevation with them; it is that mainspring in the machinery of God's government which causes all the wheels to move with perfect regularity and to their appointed ends.

"Let brotherly love continue," and all will work right eventually. What matters it if differences of judgment do prevail, either upon subjects of doctrine, or of discipline; either within the Church, or between her members and those who are without? It is a result which the imperfection of the human mind makes almost inevitable. If "brotherly love continue," such differences imperceptibly give way before the light of truth. I like the views which you have expressed in your last paper upon the means of preserving peace. Let there be "a free expression of opinion;" a fair and candid discussion of controverted points, conducted in "brotherly kindness," with a careful avoidance of all misrepresentation of the opinion of others, all suspicion of motives, all crimination and recrimination, and I do not see how, among brethren, there can be any cause by which the "bond of peace" shall be broken. Discussion upon controverted points seems to me to be desirable. Where all are in search after truth, we help one another on by controversy. It shows that the Church is in a state of active inquiry, and that her members are not asleep, but desirous to grow in knowledge. Controversy does not necessarily imply "anger," "malice," or "bitterness." These too often attach themselves to it, it is true; but they are not a part of controversy. "Brotherly love" is a much more becoming and appropriate ornament. "Let it continue," and we cannot have too much of controversy.

Allow me in conclusion to say, what I think will meet your approbation, that, as a specimen of Christian courtesy, worthy of universal imitation, there are few instances of controversy more deserving of attention than the one which has recently been conducted upon the subject of "Episcopacy," between the Bishop of our Diocese and a highly respectable clergyman of another denomination in this city.

Episcopal Recorder.

Extracted from a recent letter of N. Webster.

IMPORTANCE OF CHRISTIANITY TO THE NATION.

No truth is more evident to my mind, than that the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people. The opinion that *human reason*, left without the constant control of divine laws and commands, will preserve a just administration, secure freedom, and other rights, restrain men from violations of laws and constitutions, and give duration to a popular government, is as chimerical as the most extravagant ideas that enter the head of a maniac. The history of the whole world refutes the opinion; the Bible refutes it; our own melancholy experience refutes it.

Where will you find any code of laws, among civilized men, in which the commands and prohibitions are not founded on Christian principles? I need not specify the prohibition of murder, robbery, theft, trespass; but commercial and social regulations are all derived from those principles, or intended to enforce them. The laws of contracts and bills of exchange are founded on the principles of *justice;* the basis of all security of rights in society. The laws of insurance are founded on the Christian principle of *benevolence*, and intended to protect men from want and distress. The provisions of law, for the relief of the poor, are in pursuance of Christian principles. Every wise code of laws must embrace the main principles of the religion of Christ.

Now the most efficient support of human laws is the full belief that the subjects of such laws are accountable to higher authority than human tribunals. The halter and the penitentiary may restrain many men from overt criminal acts; but it is *the fear of* God *and a reverence for his authority and commands* which alone can control and subdue the will, when tempted by ambition and interest to violate the laws.

It has been a misfortune to the citizens of this country, that, from their abhorrence of the ecclesiastical tyranny of certain orders of the clergy in Europe, they have contracted strong prejudices against the clergy in this country, who have neither rank nor temporal power, and whose influence is derived solely from their personal attainments and worth, and their official services.

The foundation of all free government, and of all social order, must be laid in families, and in the discipline of youth. Young persons must not only be furnished with *knowledge*, but they must be accustomed to subordination, and subjected to the authority and influence of good principles. It will avail little that youths are made to understand truth and correct principles, unless they are accustomed to submit to be governed by them. The speculative principles of natural religion will have little effect, or none at all, unless the pupil is made to yield obedience to the practical laws of Christian morality; and the practice of yielding such obedience must be familiar, and wrought into habit in early life, or the instruction of teachers will, for the most part, be lost on their pupils. To give efficacy to such a course of education, the pupil must believe himself to be accountable for his actions to the Supreme Being, as well as to human laws; for, without such belief, no dependence can be had upon his fidelity to the laws, when urged to violate them by strong passions, or by the powerful temptations of present advantage. The experience of the whole world evinces that all the restraints of religion and law are often insufficient to control the selfish and malignant passions of men. Any system of education, therefore, which limits instruction to the arts and sciences, and rejects the aids of religion, in forming the character of citizens, is essentially defective.

In giving this view of my opinions, I am aware that I expose myself to the obloquy of modern philosophers. But this I disregard; for I have, in support of my opinions, the experience of the whole civilized world, as well as the proofs presented by inspired truth, from the beginning to the end of the Bible,—that book which the benevolent Creator has furnished for the express purpose of guiding human reason in the path of safety, and the *only book* which can remedy, or essentially mitigate, the evils of a licentious world.

From a full conviction of these truths, I firmly believe, that without material changes in the principles now prevalent in the United States, our republican government is destined to be of short duration.

An attempt to conduct the affairs of a free government with wisdom and impartiality, and to preserve the just rights of all classes of citizens, without the guidance of divine precepts, will certainly end in disappointment. God is the supreme moral Governor of the world he has made, and as he himself governs with perfect rectitude, he requires his rational creatures to govern themselves in like manner. If men will not submit to be controlled by his laws, he will punish them by the evils resulting from their own disobedience.

PRACTICAL PIETY.

Vain would be our endeavors, and useless would be our labors, if we combated alone for our tenets; cold and barren would be our faith, if it were not accompanied with "good works," and enriched with the practice of every Christian virtue. "Let us prove," said a venerable and time-honored missionary, with whom we were conversing, "by the purity of our lives, the unvarying regularity of our conduct, and the charity of our words and actions, that we are not such depraved beings as our opponents represent us." This is good advice, because, unhappily, men are so wedded to their own novel ideas respecting religion, that they have to do violence to their hearts, before they can prevail upon themselves to examine whether or not those ideas be erroneous. It is our duty, then, to prove our faith by our lives; not to possess it alone, but also to practise it; and to recollect, on all occasions, that a sinful life is incompatible with Catholicism.

To God alone belongs the power by which we can be elevated above the tyranny of sin, and to him belongs also the honor which attends the practice of real virtue. A pure life is a continued prayer, an unceasing thanksgiving, an acceptable offering. Whatever our Creator mercifully designs, to produce this happy effect in our souls, should not be overlooked; and surely, to a thoughtful spirit, a pious extract from a religious work will be always prized as a blessing. A pious sentiment cannot be too often the subject of our meditation. It is truly a sight worthy of a Christian, to see a family gathered at evening around the social hearth, the parents lifting up their minds to the contemplation of God, by the perusal of some good book, and using every "fond endearment" to direct the hearts of their children to the performance of the same exalted duty. Catholic homes in the West, so often situated beyond the visit of a pastor, should witness uninterruptedly these pious practices. It is thus that the closing labors of the day should be sanctified and the blessings of Heaven invoked, to guard from evil the slumbers of the night.

There is another duty to be performed by Catholic parents, which is of paramount importance teaching their children the Catechism. They are guilty of a cruel injustice to their offspring, who permit their families to grow to maturity, without impressing upon their minds those saving truths—the divine foundation of our holy Church, and the eternal promise which has been uttered, that God would abide with her for ever. Let children be well grounded in their Catechism, and it will be almost impossible to tempt them from the "one fold."—*Cath. Tel.*

From the (Utica) Gospel Messenger.

READING FOR YOUNG LADIES.

"What books would you recommend for my girls to read?" said an anxious mother, who had around her, in the morning and bloom of youth, several daughters; "they have been a great deal to school, are, as you see, quite large, and some of them often in company, and the others are 'coming out,' and I wish to have them appear to the best advantage."

"To answer your question, Madam," said the person consulted, "requires a knowledge of what they have studied, and the kind of books that have had their attention."

Here the kind parent began and gave a general outline of their studies, from which it appeared that her lovely daughters had spent six months in one school, three in another—one quarter with this master, and a term with that mistress, till they had gone the round of all the fashions and studies, arts, sciences, and accomplishments of the day. They had read, as she declared, "all the pretty stories, and most of the fashionable novels to be obtained." There was another department of literature which this excellent mother had encouraged, to have her children well furnished; she had provided for them the Annuals; the table was covered with them: for expense, notwithstanding the long mourning over the dearness of the times, was really nothing. By this time the good lady had quite run through the literary catalogue of her blooming daughters, and seemed to wait for the answer to her question.

"I wonder," said her friend, "if your children have read the Spectator, the Guardian, the Rambler, and—"

Here she exclaimed, "Here, Susan Sophonisba—Sarah Matilda Harrietena—Clorinda Minerva—here, tell Mr. Sydney what books you have read."

"I will save the young ladies that trouble," said he, "for I perceive by these volumes," pointing to several lying on the table; and then repeated his question as to their knowledge of the standard works of English literature.

The reply was, as it no doubt would be in a large number of cases,—"Why, Mr. Sydney, these works are never seen now—they are entirely out of fashion. Who would think of taking time to read them old musty books, when these new, fresh, and beautiful things are coming out every day? And they are so full of tender tales, and amusing anecdotes, and they help us to carry on conversation with our friends at the parties where we meet."

"Yes, yes," replied Mr. S., "and when you have done, what does your whole conversation amount to? A string of frivolous incidents, the relation of which is enough to sicken a man of sound sense—a strain of florid and bombastic nonsense; and if not corrupting in its tendency it will be well indeed. No, no, my young friends, if you wish to have enlarged minds, cultivated taste, a chastened and clear imagination, you must not be drinking at these paltry streams; you must spend more of your time at the fountains of English literature; you must store your minds with those counsels of wisdom, knowledge, and virtue which are found in the writings of those men who adorned the best days of English history, and who collected from the mines of antiquity the riches of science and the elegance of letters. I would by no means prohibit all works of fancy and fiction, nor would I ask you to be always turning over the worm-eaten tomes of other ages; but I would have you read works that, while they should enlarge the understanding, might improve the heart, and cultivate purity of morals. But it really does, to my mind, augur badly for this age and country, that while this flippant tale and that little piece of meagre versification attract great applause, those masterpieces of taste and beauty, which fell from the pens of Milton, Addison, Pope, Steele, Johnson, and their mighty hosts, should be unknown, their names hardly remembered."

By this time the young ladies, feeling the dread of a lecture that would interfere with their preparations for the next amusement, gave such signs of uneasiness as to satisfy their friend that his advice was useless; and he soon retired. As he left the house it was naturally conjectured that he uttered this remark—"What a place is this for a man of sound sense and correct taste to look for a companion who could make home a delight, who could animate exertion, soothe the hour of sorrow, and comfort the night of sickness and death!"

From the Presbyterian.

DEAN COLET.

Dean Colet, the friend of Erasmus, founded St. Paul's Free Grammar School, in the year 1509. In the following year he published his "Rudiments of Latin Grammar," to be used there. To this work he prefixed his "Institution of a Christian Man," for the use of his school; in which he states the articles of faith, moral duties, and precepts of living, which he wished them to adopt. The following are his "precepts of living:"

Fear God.	Love all men in God.
Love God.	Believe and trust in Christ Jesus.
Desire to be with him.	Worship him, and him serve and obey.
Serve him daily with some prayer.	Call often for the grace of the Holy Ghost.
Bridle the affections of thy mind.	Love peace and equity.
Subdue thy sensual appetites.	Think on death.
Thrust down pride.	Dread the judgment of God.
Refrain thy wrath.	Trust in God's mercy.
Forget trespasses.	Be always well occupied.
Forgive gladly.	Lose no time.
Chastise thy body.	Stand in grace.
Be sober of thy mouth.	Falling down, despair not.
Be sober of meat and drink.	Ever take a fresh good purpose.
Be sober in talking.	Persevere constantly.
Fly swearing.	Use ofttimes confession.
Fly foul language.	Wash clean.
Love cleanliness and chastity.	Sorrow for thy sins.
Use honest company.	Ask often for mercy.
Beware of riot.	Be no sluggard.
Dispend measurably.	Awake quickly.
Be true in word and deed.	Enrich thee with virtue.
Revere thy elders.	Learn diligently.
Obey thy superiors.	Teach that thou hast learned lovingly.
Be fellow to thine equals.	
Be benign and loving to thine inferiors.	

APT ILLUSTRATION.

Archbishop Whately, in his Bampton Lectures, alludes to the mode of putting out fires in the woods and prairies of this country, by kindling the leaves or grass before them, as an illustration of how, instead of abstaining from all mention, in preaching, of important subjects, which many abuse to extravagance, or formality, or bigotry, lest we should aid their abuse, we should on that account be just the more diligent and consistent in enforcing them.

Let this excellent illustration be applied at present to the duty of seeking the influences of the Holy Spirit for the revival of religion. Would we arrest the abuses by which fanaticism is propagated, let us go ahead of the flame, and take possession of its fuel. Let us endeavor so to occupy our people's minds with correct rules of duty in this respect, and truly spiritual and earnest desires for the revival of religion in their hearts and congregations; then wild-fire shall have no leaves or grass to live on.

Apply the same to the outward things of religion—the liturgy, &c. Let us be ahead of formality and bigotry with these, by being first on the ground; and instead of having nothing to do with such subjects, and thus leaving them at the mercy of any perverted use—let us preoccupy the minds of our people with just views of them; with rational, spiritual, devout attachment to them: certain if we can get them to love the liturgy for Christ's sake, not only because it is good, and wise, and sublime, and orderly, but because it is so much the Gospel, so full of the truth and of the mind of Christ, we shall take the shortest method against formality and lukewarm conformity, and a very good method for the promotion of genuine piety.

Gambier Observer.

THE DAUGHTER.

Let no father impatiently long for *sons*. He may please himself with the ideas of boldness and masculine energy and moral or martial achievement, but ten to one he will meet little else than frowardness, recklessness, imperiousness, ingratitude. "Father, *give* me the portion that falleth to me," was the imperious demand of the profligate prodigal, who had been indulged from his childhood. This case is the representation of thousands. The painter that drew that portrait painted for all posterity. But the daughter—she clings, like the rose-leaf around the stem, to the parent home, and the paternal heart; she watches the approving smile, and deprecates the slightest shade on the brow; she wanders not on forbidden pleasure grounds; wrings not the hearts at home with her doubtful midnight absence; wrecks not the hopes to which early promise had given birth, nor paralyzes the soul that doats on this its chosen object. Wherever the son may wander in search of fortune or pleasure, there is the daughter, within the sacred temple of home, the Vestal Virgin of the innermost sanctuary, keeping alive the flame of its domestic affection, and blessing that existence of which she is herself a part.

Journal of Commerce.

From the Penny Sunday Reader, an English work not republished in this country.

But the dove found no rest for the sole of her foot, and she returned unto him into the ark.—Genesis viii. 9.

In vain did the dove seek for a resting-place on the earth, for it was covered with water. She tried, but failed; and then returned into the safe ark, whose door was open to receive her. And where shall *I* find rest? Not in the world, for it is covered with troubled waters—not in myself, for "in me dwelleth no good thing." It must be in Christ. He is the true ark. He whispers to me in the gentle voice of encouragement and mercy, "Come unto *me*, and I will give you rest." This is the only true rest for a Christian: this is "the rest which remaineth for the people of God;" a rest begun here on earth, but perfected in heaven, when those who "die in the Lord" shall *for ever* "rest from their labors."

Oh! that I may have grace given me *to-day* to hear the Saviour's voice, lest to-morrow he swear in his wrath that I shall never enter into his rest!

See also, Micah ii. 10; Isaiah xxxii. 17, 18; Isaiah xxviii. 12; Hebrews iv. 3; Revelations xxi. 4.

GUIDE TO CHURCH FELLOWSHIP.

Just published, and for sale by the Protestant Episcopal Press, wholesale and retail, a good supply of *Communion of the Saints, or a Guide to Church Fellowship*. By the Rev. Thomas S. Brittan, rector of St. Paul's Free Church, Brooklyn.

SCHOOL.

The Rev. W. F. Walker having removed to Troy, opened his school for boys on the 28th instant. The school is conducted in strict subservience to the principles and interests of the Protestant Episcopal Church. *Terms*, for boarders, and every thing found them, $200 per year; for day scholars, and books and stationary found them, $12 per quarter.

Troy, Nov. 29, 1836. W. F. Walker.

PROTESTANT EPISCOPAL PRESS, PRINT.